

THE MESSENGER

VOL. VI

NOVEMBER, 1918

No. 7

THE OFFICIAL ORGAN OF THE AMERICAN SECTION OF THE THEOSOPHICAL SOCIETY, PUBLISHED MONTHLY. EDITED BY MAY S. ROGERS, [ACTING EDITOR ANTOINETTE DE C. PHILLIPS], KROTONA, HOLLYWOOD, LOS ANGELES, CALIFORNIA. ENTERED AS SECOND-CLASS MATTER AT THE POST-OFFICE AT LOS ANGELES UNDER THE ACT OF CONGRESS OF MARCH 3, 1879. SUBSCRIPTION PRICE 75 CENTS A YEAR. FOREIGN \$1.00. CHANGE OF ADDRESS SHOULD BE SENT PROMPTLY. WE CANNOT BE RESPONSIBLE FOR LOST COPIES. WRITERS OF PUBLISHED ARTICLES ARE ALONE RESPONSIBLE FOR OPINIONS STATED THEREIN.

THE MASTERS AND THEIR METHODS OF INSTRUCTION

BY A. P. SINNETT.

[NOTE: For the following excellent article and others which are to follow by Mr. Sinnett, and for the valuable series by Mr. Ernest Francis Udny, we are indebted to Judge A. A. Purman of Los Angeles, whose suggestion to the authors resulted in their writing especially for *The Messenger*.—Editor.]

THE splendid development of the Theosophical Society all over the world has naturally given rise to an eager desire on the part of earnest Theosophists for detailed information concerning those "Elder Brethren" of Humanity whom we commonly speak of as "The Masters." At first in the imagination of most of us they were very mysterious entities. The Master "K. H.," of whom I was enabled to speak in the earliest books that gave the world a glimpse of "The White Lodge," (to use a conveniently comprehensive expression), remained for a long time the only one of His glorious Fraternity whose personality was in any way distinct in our thoughts.

Then we came to know about the Master "M," whose name remained partially disguised by the initial. But some of us have had touch during the thirty odd years that have elapsed since the Theosophical Society took root as a permanent organization, with many others of The White Lodge and though some reserve on the subject still seems desirable, it is thought equally desirable in another direction that earnest members of the T. S. should be able to form a clearer mental conception of the Master condition—and of the still higher levels of initiation beyond—than is provided for in current theosophical literature. I feel sure, moreover, that the Masters Themselves wish to be better understood in the Society

they originated than was generally possible at first. My present purpose therefore, is to deal with the subject more freely than has hitherto been usual, and to show how intimately the activities of the White Lodge are blended with the affairs of the world, how the Masters are much more numerous than was at first supposed, and how They specialize in dealing with the various departments of human life, while working together in absolute harmony of purpose, how Their divine aspect—as we regard Them from our point of view—is blended with an intensely human aspect as They deal with us individually, and how They in turn are guided in Their action by the still loftier Will above.

We cannot overrate Their power and knowledge if we compare it with our own, nor can we over rate Their limitation if we endeavor in imagination to range the highest planes of consciousness in which supreme divine law prevails. Again we cannot easily do justice to Their affectionate sympathy with human disciples struggling upwards towards loftier spiritual life. In that way Their human aspect is beautifully manifest.

The Master level of initiation is a fairly definite stage on the path of spiritual progress, but is in no sense a halting place. The next great stage (initiations beyond common comprehension intervening) is that of the "Fathers," as they are called. (or by an equivalent term in another tongue). And I am asured, though the idea is utterly beyond incarnate understanding, that the interval, as representing power, knowledge and cosmic experience, between the condition of the Master and that of the Father, is not less than that between an ordinary cultured man of our race and the Master. Within recent years there have been many ascents from the Master to the Father level, but in no way does any such ascent cut off the new Father from the disciples, activities and personal attachments of Himself when in the Master condition. From our point of view He is the Master still, so in thinking of Those we may know we need not be curious concerning Their absolute rank in the Mighty Hierarchy.

A simple fact not generally known

throughout the Society is this: there is a Master definitely identified with, or in charge of, every great country or nationality in the world. Thus I have had some touch with an English, a Scotch and an Irish Master; also with an American Master, indeed with more than one specializing in the Guardianship of the United States. I know also of an Italian and a French Master and in all such cases the Master in question, though He may have held that rank for untold ages, and may have used many physical bodies in the past, takes incarnation in a body belonging to the nation or race over which He undertakes to preside. He generally resides at the capitol of that state, and this custom disposes of an absurd notion, prevalent among Theosophists at one time when the Master condition was very imperfectly understood, to the effect that no "adept" could endure the evil magnetism of great cities. In some cases—and we happened to hear of them first—certain Masters have found it convenient, so far as Their bodies are concerned, to reside in remote Himalayan districts. Their work has lain altogether on higher planes and all about the world, under conditions involving the habitual use of subtler vehicles of consciousness, but They can, and sometimes do, materialize in the midst of crowded humanity. He would be a poor "Adept" who could not shield Himself from inferior magnetic influences.

Obviously by the laws governing the occult world, national Masters cannot let Themselves be known to ordinary people round Them, for what They really are. It is perfectly hopeless for anyone not of Their own order to try and identify Them.

In order to guard against possible confusion of thought on the part of my readers, let me remind them that of course there is a being of the Deva order also identified with each great nationality, but he is on a different line of evolution altogether.

During happier periods of the past there was a German Master, or more than one, but since Satan has monopolized spiritual influence in Germany, the White Lodge Masters have had to withdraw from that country. The resulting condition of things could only be elucidated by

a long collateral story into which I have no time to diverge.

One Master, whose work lies chiefly in America, has been especially active in helping to guard the transport ships carrying United States troops to France, from torpedo attacks on the way. The black and white forces on the higher planes are each, all the time, trying to bend physical forces to their own ends, and the way in which throughout this war the powers of the whole White Lodge have been strained in resisting the Satanic attack, is ill understood as yet by the humanity that owes its escape from the fatal disaster to that tireless protection. The Master to whom I have just been referring, has been identified with the American continent ever since it was part of the still greater continent of Atlantis. He is linked in a very curious way with the Atlantean period. And this leads me to speak on one condition associated with Mastership that seems at first very bewildering. The physical bodies of the Masters often attain to extraordinary ages, to be counted by centuries rather than by years. No incomprehensible miracle is really involved.

During our youth we are all under the influence of a force science has not yet catalogued, which makes for growth and improvement. When we are grown up it continues in operation for a time, keeping the body in good working order. Then in the natural course of life at this stage of evolution, that force ceases to affect us. Old age sets in, etc., etc. The Masters *understand* that force, among Their own intellectual acquirements and can turn it on or off at will. As long as it is turned on Their bodies do not show any sign of age. They may discard one body and take another sometimes for reasons connected with Their work, but They are not under any natural obligations to do so.

It is well for ordinary humanity that they do not know how to perpetuate physical life. At this stage of our development our bodies are not worth perpetuation, while if we make the best good use of them for about the usual time, the karmic law will give us better ones for our next physical lives.

Masters not definitely linked with par-

ticular nations, may range the world at large, dealing with its needs as they fall within the scope of Their specialty. Thus one Master, who has been so freely spoken of that it would be affectation to avoid using His name—the Count St. Germain—has been busy in Russia ever since the revolution broke out, trying to mitigate its hideous development—with poor success hitherto, I think He would be first to admit. It is a mistake to suppose that He has only attained the Master level in this life. I believe He has been on that level for ages gone by, but He has been taking partial incarnation for the past few centuries. These have been traced back through the latest,—Francis Bacon—to various personalities distinguished during the middle ages. The mystery is a little beyond common comprehension, but that series of lives, though certainly a continuous series, never absorbed more than a part of the great Spiritual Master in the background. I am assured that there was about a third of Him in Francis Bacon—a very magnificent incarnation all the same. Many Masters work in this way. Indeed, on a level a little below that of a Master the arrangement is practicable. And a Master, if He sees fit, can run, so to speak, more than one body at the same time. This makes the identification of any particular Master on the physical plane, a matter of extreme difficulty.

We ought to understand this possibility more fully. Masters will sometimes for special reasons take incarnation on some very humble human level. I know of one deeply impressive case. To fulfill some purpose of the White Lodge, a certain Master, (not to be identified with any hitherto referred to in Theosophical literature) took birth as a slave in Rome during the Domitian period. It ultimately came to pass that he was driven into the arena of the Coliseum in company with a crowd of Christians, to be devoured by wild beasts. Being what He was, He could of course have slipped out of His body as easily as any of us might take off a coat, and would not have been at all inconvenienced by leaving it a prey for the lions. But He saw that by staying on in it, and using His power as a Master to pacify the

agonized apprehensions of the crowd around Him He could save *them* from the worst sufferings of the ordeal. So He remained, and (here we touch another mystery) by drawing into Himself the vibrations of fear from others, actually felt Himself the intense pain of these vibrations. He allowed Himself to be consciously killed by a lion.

This is not the only story of the kind I could quote, but it ought to be enough to show the utter selflessness ("unselfish" is an inadequate word) that is one of the sublime attributes of the Master condition. For me, I have always regarded the arena incident as constituting the most wonderful lesson in occult ethics I have ever received.

The Master K. H., to whom I especially belong, is pre-eminently concerned with the spiritual progress of humanity. That is why we find Him the lofty influence peculiarly connected with the Theosophical Society. In Atlantean ages He was generally to be found exercising exalted priestly functions, while His great "brother" M (specializing in Power) was generally at such times incarnated as a great King or Emperor. Another Master—"H." will serve to identify Him—is, amongst other specialties, in charge of the movement known as spiritualism. He has been in charge of it since its inception, and before, for it was deliberately planned by the Great White Lodge collectively to control the growing materialism of the nineteenth century. It was, as definitely as Theosophy, a White Lodge Movement, of which Theosophy was planned to be the natural sequel. In view of this state of things, the mutual antagonism on this plane, of Spiritualism and Theosophy, is pitifully ludicrous. Spiritualists, refusing to believe in the Masters and Their teachings, are fighting against their own illustrious Chief. Theosophists scoffing at Spiritualism, are insulting the wise policy of the White Lodge they profess to revere!

Again it is foolish to overlook the splendid work in the world spiritualists have done in convincing millions that there is another plane of existence, another life

after this, and it is marvelously foolish of spiritualists to spurn the gift of fuller knowledge concerning that plane and life, offered them by Theosophy.

Spiritualism should have been the natural highway leading to Theosophy if the relation of the two had not been grievously mismanaged on this plane in the beginning.

Certain members of the Great White Lodge on a very high level are concerned with the progress of the world in connection with science, literature and art. The scientific "Master" (a higher designation would be more suitable) is the channel through Whom all new discovery and invention (of dignified kind) naturally flows. He inspires discovery at the appropriate times. In the whole divine program great blocks of natural knowledge are marked out for dissemination on the physical plane at definite periods. Discovery is never allowed to out run these divine limitations. It may overtake them, for the Master A (let us call Him) does not use men of science as automata or telephones. He watches the drift of their researches, may indeed prompt these, and then implants in some receptive mind a new idea along that line of investigation. That does not in the least detract from the merit of the incarnate discoverer. He could never have picked up the inspiration unless he had developed his Ego capacity to the required degree of perfection.

I know less about the way in which the artistic Masters work, and will not attempt to describe it.

What I have written is but an imperfect sketch of the conceptions I have been able to form of the Masters and Their work, during the thirty odd years I have been in touch with Them, never more closely than now. But at the best on this plane of consciousness we can only get a feeble grasp of some of the features of the White Lodge life. In its higher aspects the mere physical brain cannot deal with its conditions. But at all events it is obvious that I cannot now go on to discuss the "methods of instruction" adopted by the Masters.

That branch of my subject must await another opportunity.

THE END OF AN AGE

BY A. P. WARRINGTON

THE great war has closed. The "All Highest One" who lighted the flame to satisfy his mad dreams of ruling a world by the might of the sword, is today a dethroned monarch whose arrogant and pernicious dreams have been destroyed by the sword he drew—a pathetic figure fleeing the wrath of the whole world.

This misguided man, called by some the "Anti-Christ" embodied those downward pouring forces of involution that make for separation and the materialistic hardness which has no true place outside the elemental kingdom—certainly not in any human state known as civilization. But in doing so, he and the forces behind him have furnished the means of applying a mighty test to the forces of human evolution that has determined whether man's progress should go forward with greater fullness along the courses of the upward arc, or continue at the nadir point. Unlike the trial of Atlantis, the modern trial by fire has resulted in a victory for the Powers of Good as against those of evil, and this means untold hope for the future.

The forces of the downward arc have ever worked for anti-brotherhood, breaking asunder, separating, demolishing, antagonizing, prejudicing, hating, torturing, destroying, in order to exalt some individual or group in whose hands a heartless might had become focussed; while the forces of the upward arc have labored for Brotherhood—slowly, patiently, self-sacrificingly building the kingdom of unity. The man who works with the powers of Brotherhood works with the powers of the universe, while he who works with the materials of anti-brotherhood works only with the separative powers of limited, blinded, individual man.

True brotherhood is not a sloppy sentiment repugnant to virile natures, a pap for preachers to feed weaklings on, but a big red-blooded hero's law. It will ever take a hero to live it rightly. Perhaps nothing so much as the life of the trenches has taught this, for certainly the touch of the infinite has been felt in these altars of sacrifice by masses of men as nowhere else.

The history of the nations of the earth under the sway of autocratic selfishness has told the story of a long nightmare of bloodshed and cruelty, with an interim here and there of what by contrast has been called peace and prosperity. The common body of humanity as yet forms a somewhat unenlightened, and undeveloped entity. The age-long sufferings that this entity has blunderingly experienced have at last awakened its dawning intelligence and slumbering heart. It is beginning to learn that force without intellect and heart constitutes only one-third of the powers of the cosmic entity. Indeed when the three become evenly balanced and well developed, evolution reaches its final goal.

The stage symbolized by the great victory in Europe is the one for which Theosophy has earnestly striven. The combined mass of humanity now will doubtless march onward in its evolutionary journey with some respectable sense of its oneness in all its parts, and at least will try to protect itself from the bodily diseases of anti-brotherhood that have eaten into its vital organisms for so long a time. It has reached the stage wherein love may guide intelligence and the two may direct the energies at man's command. This then is the real "*der tag*"—the day that promises the oncoming of the Universal Brotherhood for which the Great Ones of the earth have made their sublime sacrifices.

We have been told that sometimes a Rishi is given his choice to come into incarnation and work out some important duty either by becoming embodied many times within the natural scope of his high power, or by the briefer method of taking one or two terrible incarnations wherein he would be expected to put his strong shoulder against the wheel of progress, presumably to test humanity's spiritual strength. This makes one wonder who the ruthless Kaiser really was. But he may well be left to the Lords of Karma whose mills grind "exceeding small."

Yes, Theosophists, a new day has dawned and the first rays have lit upon the words, Hope, Joy, and Solidarity, written upon the milestones of the great evolutionary journey which man is yet to travel. He has arisen from the cross of material might upon which he had long lain prostrate, and now, taking it up with him, he bears it triumphantly upon his back—a glowing symbol of his hard-won victory, the victory of spirit over matter, of right over material might.

Let us look to the future with great hope; let us refuse to be deprived of the full joy that is in store for us, and let us realize that the root of it all lies in the maintenance of a true solidarity that recognizes the most fundamental of all nature's laws, the Law of Universal Brotherhood.

FRANCIS BACON, BARON VERULAM; VISCOUNT ST. ALBAN

By ERNEST FRANCIS UDNY, M. A.

IN the Ward Owen chipper, St. Alban refers in the course of four brief lines to his having made King James and to his having voluntarily submitted to disgrace for James' sake:

That sacred balm hath graced and consecrated King
This forgetful man, upon whose head I
set the crown,
And for whose sake I wore
The detested blot of murderous subornation.

The last line means of course that false informers had been hired to murder his reputation with the "detested blot." The mild reproach "this forgetful man"—betrays the emotion so poetically and impersonally figured in the poem already referred to—

Freeze, freeze, thou bitter sky,
Thou dost not bite so nigh as benefits
forgot;
Though thou the waters warp,
Thy sting is not so sharp
As friend remembered not.
Heigh-ho, sing heigh-ho unto the green
holly;

Most friendship is mere feigning, most
loving mere folly,
Then heigh-ho to the holly,
This life is most jolly.

It is not difficult to imagine what consoling balm the great poet must have found in the quiet and solitude amid the natural surroundings of his beautiful estate at Gorhambury even in the "winter wind" and "bitter sky"—and with what zest he must have entered into the feelings of the exiles in the forest of Arden whose thoughts and feelings he was imagining as he wrote the play. Be it noted that the true history, not history as it is generally known, reveals him, not as guilty of bribery, but as generously sacrificing himself to screen faults of the man on whose ungrateful head he had "set the crown." What the reasons may have been which induced him to waive his own claims, we can but speculate; but James and Robert may reasonably have represented to him the fact that it would be very difficult for him, so late in the day to establish the reality of his unacknowledged sonship to Queen Elizabeth, and (an argument that would weigh heavily with so generous and

Public-spirited a man) the immense Public advantage it would be to unite under one crown, in the person of King James, two countries which had suffered so long and so greatly from border warfare.

To return to King Charles. His father's instruction to have St. Alban's head must have either come in some way to the latter's knowledge, or the King must have so acted towards him as to arouse his suspicions. On this assumption, it is not difficult to see why St. Alban conceived the idea of going through a feigned death. Five years had already elapsed since the occurrence of that event which is correctly described in the *LIFE* already quoted, as a piece of "monstrous ingratitude and unparalleled cruelty;" and he had become entirely accustomed to his retirement from public life, having devoted his leisure to writing new "Shakespeare" plays, and bringing out among other trifles, the *FIRST FOLIO* of 1623. He had no desire now but to be left undisturbed to continue his literary labours for the benefit of his race. What more natural than that to save his life, he should go to the King and offer to disappear entirely from public view, pointing out that by this means the King's object would be attained without his incurring the guilt of murder; and what more natural that that Charles, knowing well the integrity and high honor of the man he was dealing with, should prefer trusting his word to doing murder, judicial or otherwise! And St. Alban was as good as his word. The secret of the fictitious character of the death in 1626 has been kept to this day, and although the intense scrutiny directed by the enthusiastic Baconians has at length unearthed it and now we are to learn the reasons which led them to adopt such a strange and unusual course. For the strange story above related is supported by almost contemporary evidence. There is in existence a remarkable statement about these mysterious circumstances—a statement published within two years of what appears to have been the actual date of death, 1668. This is so carefully veiled as to be unintelligible until the true facts are known or suspected, but with their help the meaning of the statement becomes unmistakable, and a strong confirmation.

Charles Malloy in "*An Address to the Reader*," prefixed to the second part of the third edition of Rawley's *Resuscitatio* which came out in 1670, three years after Rawley's death, writes as follows—"And though to live at another man's benevolence seems the smallest privilege of a subject, and to die at his own command the greatest prerogative of a king, yet a base headsman shall not share so great a glory as the chopping of a head enriched with so much policy and wisdom, but rather justice herself shall seem to entreat no other hands in his stately execution than his Royal Master's mercy, which he no sooner sought but obtained, and then with a head filled to the brim, as well with sorrow as with wisdom, and covered and adorned with grey hairs, made a humble and holy retreat to the cool shades of rest, where he remained triumphant above fate and fortune till Heaven was pleased to summon him to a more glorious and triumphant rest. Nor shall his most excellent pieces, part of which though dispersed and published at several times in his lifetime, now after his death lie buried in oblivion, but rather survive him and as incense smell sweet in the nostrils of posterity." That delightful passage hints without saying, that a hard fate drove him to feign death, in order to escape execution, though so gently is King Charles handled that St. Alban is described as suing for mercy at the hand of him who had been contemplating a judicial murder.

Of course the superficial reader could and did take the passage just as he was intended to take it, namely as referring to St. Alban's retirement into private life after his "fall;" but there was no question then of his being allowed "the smallest privilege of a subject"—to live at another man's benevolence," nor of any such alternative as a "base headsman's" chopping "a head enriched with so much policy and wisdom;" also, as pointed out in Mr. Granvill Cuninghame's article on *Bacon's Death and Burial* already mentioned, "it is quite certain that prior to 1626 Bacon did not make a holy and humble retreat to the cool shades of rest. He was summoned to the first Parliament of Charles I in 1626, and letters of his written in the early part of 1626 on public

matters show that up to April, 1626, he was before the public much as usual. His holy and humble retreat took place *after* that date and it was "now" (in 1670) after his death that his most excellent pieces were being brought out by Malloy. I submit that Malloy's language can only refer to a retirement and death subsequent to 1626, and to a time of death perhaps many years subsequent to that date.

In matters of speculation, where no very direct evidence is available, straws are valuable, because a number of these, in the absence of anything definite to the contrary, are generally considered to show which way the wind blows. In the present instance, there happens to be an additional straw to hand, in the shape of a curious statement in the English translation of St Alban's *De Augmentis Scientiarum* (The Advancement of Learning), published in 1641, or fifteen years after the supposed death, the "Address to the Reader" quietly remarks, "In this case

the author is also the interpreter" (meaning apparently translator). And now that the question is being written and thought about, it is not improbable that other straws may be forthcoming.

Malloy, knowing so much, may possibly have known more as to St. Alban's doings during the long period of thirty-two years by which he survived the feigned death. Some of the writings of Daniel DeFoe, namely *THE MEMIORS OF CAVALIER* and *A JOURNAL OF THE PLAGUE YEAR*, published respectively in 1720 and 1722, read suspiciously like carefully disguised diaries of St. Alban's. The former deals with events of the Civil War in England and the 30 years' war in Germany, (in both which, if the supposition is correct, he took an active part) and the latter deals with the plague in London in 1665. But that, as Rider Haggard says, "is another story," and will come in more conveniently later, in connection with the subject of another chapter.

(To be Continued.)

CONSCIENCE OF THE RACE

By J. HENRY ORME.

Humbly and loyally offered to the Hon. Woodrow Wilson, President of the United States of America.

OUT of the awful chaos and the night
 You brought on order and a hope of day;
 Nations looked upward to the rising light
 Turning the black to gray.

Into the fog that hid the high and true,
 The storm of battle over land and sea,
 Pierced the white flesh that clarified the view:
 "All people shall be free."

White men and dark beneath the hated heel,
 Passed to new masters in the Royal Game
 Breathed a deep hope and voiced a fresh appeal
 When the new message came.

Empires have risen and fallen into dust
 Welded by force o'er peoples subjugate;
 But that mad dream of conquest, pride and lust
 Was centuries too late.

To do the will of God you did aspire,
Into the very Truth you dipped your pen
Which burst into a living plume of fire
Telling God's Plan for men.

We stood apart, by precedent deterred,
While Freedom bled and called to us in vain,
When your clear voicing of the sacred Word
Made our great duty plain.

Statesmen have dreamed of empires great and vast
Growing beneath one nation's flag unfurled;
But your high vision all their dreams surpassed:
A federated world.

No more shall nations by the sword and might
Trample a people and its honor seek;
Henceforth the Powers united are for right,
The strong shall guard the weak.

No more shall monarchs plot to rule the earth,
Or secret treaties plunge the world in war;
Self-government for all has come to birth
Heralded by a star.

No more shall Justice stand with blinded eyes
Measuring punishment by eye and tooth;
Love hath restored her sight and made her wise,
Love, and the new-born Truth.

Whatever crisis doth our purpose test,
When selfishness our honor would debase,
You fearless stand for what is highest, best,
O Conscience of the Race.

Seer and sage, the people look to you,
And rulers marvel as unfolds the Plan;
The League of Nations rises into view,
And Brotherhood of Man.

Long may you live to give us Wisdom's words,
Deep in our souls your purpose is enshrined,
Commander of our hearts, our lives, our swords,
And Servant of Mankind.

THE SIGNIFICANCE OF CHRISTMAS

By MAURICE H. DUKES.

CELEBRATED by the Christian world as the birthday of their Savior and by practically every other world religion as the anniversary of a great historical or cosmical event, Christmas serves the purpose, the world over, of directing men's attention to the spiritual truth of man's immortality. Whether it be through a belief in vicarious atonement or the ever living Christ principle within each individual, the undying future existence of man is assured the religionist.

To the student of the Ancient Wisdom-Science the immanence of the Christ life is an actual, potential fact. He knows there have been many Great Ones whose lives have shown forth the pure Christ spirit; he realizes that these Great Ones have been grown up men in the sense that they have learned the world's lessons and the Father's sweet will and have manifested it as Their own, and he sees in Christmas day the glorious promise of the time when he will have become master of his own creations and know the supernal harmony of an instrument attuned to the love that is Christ.

We have been told a new star has been seen in the east; that One, exalted above his brothers, will come again into the flesh to help direct the destinies of man, we know that when he comes he will fill each cup even to overflowing. Those of us who know this, or believe it, are filled with a tremendous aspiration and hope this Christmas, for although we have been told each must "work out his own salvation," we still have a subconscious faith that His presence will do miracles towards hastening our evolution.

But there is a possible danger in this attitude which we would do well to avoid. Probably no better method could be adopted than to ignore our knowledge of the physical return of the Christ and as-

sume a great intensification of the Christ principle, an intensification that is flooding our universe with possibilities of untold value for every channel which will offer itself in work.

Today is a point in eternity that is all important to you and me. We have seen men suffer and die; Christian torture Christian; barbarities of lust, hate and bestial cruelty of almost unbelievable extent and we have seen the nations which practiced these things overwhelmingly conquered by those who believed in freedom, truth and virtue and who threw themselves into the struggle without a thought of personal gain.

What more wonderful display of Christ love than the course of the latter? Who wrought their own destruction more surely than the former? Who received more of the Christ principle that strengthened the world in its recent trial, than those who labored for the cause they saw to be good.

And for us who were unable to aid materially in the good work of destruction, there is the wonderful work of reconstruction. There is no excuse, not the slightest, why every one of us cannot take an active part and co-operate with the Great Builder. We can reconstruct ourselves, using our highest ideals and conceptions as the building materials and as we do this we are sure to find a place in the Divine plan. Not only will that place be the bettering of our individual bricks, but even as we become able to think in terms of "them" instead of "me" will we become as magnets for His more important work and opportunities.

The self of each of us is the best judge of the course we should pursue. Following His dictates in our actions is the surest way of manifesting the Divine. Seeing the present as the only time to ally ourselves with good, the only time to show forth the Christ or

Love spirit will insure the most rapid growth for us. To him who uses the measure of love in every action of life there is no missing the Christ.

Let us not lose our perspective in looking for the Great One, trying to draw too close physically so that our microscopes pass him by as a piece of the background, as it were. On the contrary, let us realize that He will be far bigger than we can conceive; that He will be active in

every good work and let us seek Him, in His work. He, we may rest assured, will be an observant and appreciative master and will know His helpers.

Surely, there is more to be gained by developing the Christ in one's self than in physically touching the hem of a Christ's mantle. The opportunities our teachers have spoken of are about us on every side for those who have eyes to see and the spirit to DO. Let us not miss the opportunities in searching for the individual.

MR. ROGER'S AUSTRALIAN LETTER

Sydney, Australia, August 7, 1918.

Sydney Lodge seems to have the distinction of being the largest Theosophical lodge in the world and it owns outright the largest and most expensive building used for Theosophical Headquarters. In these days, when many American Lodges are forming building funds, it will be interesting to deal with the methods whereby this was brought about. It is rather remarkable to find a local Theosophical Lodge in possession of a nine-story building in the heart of a city of 700,000 inhabitants and acting as the landlord to others, instead of paying rent! How was this magic wrought?

Studying the matter at close range, I have arrived at the conclusion that the chief factor on the material side is good business judgment, very free from that element of lopsided enthusiasm so frequently found in Theosophical enterprises. The thing is simplicity itself, when reduced to figures on paper. A few years ago a number of members agreed to loan various sums of money, for the purpose of buying a lodge headquarters, at five per cent interest per annum. A place was bought in a place where future sale would be possible. Four years ago, the property having much increased in value, a certain club offered to buy it. The two business men members who were trustees, re-

plied that the place was not on the market but of course would be sold if the price was high enough. They were asked to set a price and named one as high as was consistent with a probable sale. The deal was closed with a net profit of about forty thousand dollars.

The Lodge was now in this position: Original loans about twenty thousand dollars; profit on sale about forty thousand dollars. More loans at five per cent were called for from the members and about twenty-five thousand dollars additional cash was secured. The available capital therefore was about eighty-five thousand dollars.

A good lot in an excellent location was purchased and the present building was begun. That the "hustlers" do not all live in America is evidenced by the fact that the sale of the old place was made in August, 1914, and the Lodge moved into the new building in March, 1916.

It would be difficult to overestimate the advertising value to Theosophy of this really fine building. The basement and first and second floors are used by the Australian Section and the Sydney Lodge. The remaining seven floors are rented for residential flats. The Lodge leases these in a block to a tenant who furnishes and sub-lets them. They are among the finest and most expensive flats in the city. All

our American Lodges occupying office buildings will be impressed with the superiority of the plan. The hall on the ground floor is supposed to seat about 650 people, but I am confident that I have seen 800 in some of the audiences. The stage itself holds a small audience. It is this hall that gives the chief advertising value. The managers wisely refrained from calling it Theosophical Hall and gave it a popular name—Kings Hall. That did not in the least prevent the whole city soon knowing that the building is Theosophical property. The big show windows in front contain nothing but Theosophical books (a thing of great advertising value on a city street) and Theosophy permeates the whole place. But the large hall is Kings Hall and is rented out for all sorts of things and is perhaps the most popular general-purpose hall in the city. Women's conventions, farmers conventions, government and patriotic meetings and other affairs seem to keep it occupied about all the time, and at the rate of twenty-two dollars per session. People who would "shy" at Theosophical Hall come naturally to Kings Hall and get saturated with Theosophy. It is impossible to get into the large hall without seeing the Lodge's advertisements of lectures and

books. I attended a patriotic meeting at which the Minister for Repatriation of Soldiers spoke, and heard the Lord Mayor, who presided, humorously remark that one speaker's unconscious use of the future tense, when he was speaking of the present, might be due to the Theosophical environment!

The lot on which the building stands is valued at fifty thousand dollars and the building itself at one hundred and fifty thousand dollars. It carries a mortgage of a little over one hundred thousand dollars and the finances are so adjusted that within a term of years the rental income will cancel the mortgage. But the hall is already too small for the audiences. Last Sunday night I noticed that the sign "Hall Full" was hung out at 7:05 p. m. and the people were still arriving briskly. A fair audience must have been turned away. That means a new hall soon. The Lodge itself now has over five hundred members in good standing. A hall seating twelve hundred people would probably be none too large for the next venture. But this is only one of the Theosophical activities of Sydney.

Space and time limits make it necessary to leave the still better story of the school for the next month.

SOME KARMIC ASPECTS OF THE GREAT WAR

By AIMEE BLECH

Authorized translation from the French, by Fred Rothwell

MANY friends of Theosophy and even some members of the Theosophical Society feel anxious and perplexed before the carnage of the present war, the great hecatombs of human lives, and the unchaining of evil, cruel passions which has made martyrs of Louvain and Ypres, Reims and Senlis.

Although they well know that mighty upheavals and awful social and moral crises inevitably accompany the end of a race or a sub-race, these Theosophists wonder if this terrible drama is not imperiling the progress of humanity and its ascent towards the ideal of fraternity, if, finally, the coming of the future race, the Golden Age predicted by our Teachers,

does not run the risk of being postponed and indefinitely retarded by the present circumstances.

Indeed, it would seem as though the war were a challenge flung at the law of universal brotherhood, owing to the violent outburst of hatred and antagonisms on the eve of a future full of promise. It would also seem, judging by the enormous number of its victims, to contradict the very law of Karma itself. How are we to explain such a collective destruction? Finally some wonder why the powers of Wisdom and Light engaged upon the evolution of our humanity have failed to preserve it from such a calamity.

Theosophy must have struck its roots

deep within us if fear, doubt and rebellion have entirely failed to shake our serenity and inner peace. Let us then ask this might and comforting doctrine to solve this problem also; let us study events by endeavoring to cast on them some rays of "Divine Wisdom" and learn its salutary and necessary lessons. This is one of our present Theosophical tasks.

These lessons have already been hinted at by our Teachers and by certain of their pupils. I will confine myself to a brief survey, suggested by objections.

In the first place, a few words regarding a possible intervention on the part of the Masters of Wisdom for the purpose of preventing the outbreak of war. May I be permitted to make a comparison?

We know that when a storm is preparing, some close burning summer day, the air becomes heavy, a vague painful sense of anguish oppresses breast and heart, and this uncomfortable feeling continues until the tempest is let loose and a genuine relief is felt both in nature and in man.

In their effects, astral storms are identical with physical ones, and they are preceded by the same signs: oppressive psychic atmosphere, an inexpressible sense of depression and a feeling of a dark cloud overhead, growing and spreading and becoming ever more threatening.

Such has been the political situation for almost forty years, and the present crisis, although so terrible, will necessarily bring about a sense of relaxation.

Assuredly the powers of good, as well as they could, have checked the march of the powers of evil, to spare the world this awful trial. By interjecting various causes they have frequently turned aside redoubtable forces and restored comparative peace.

Their power, however, is limited by the Great Law, a thing that must not be forgotten, and their judgment is not ours. It may be that a final effort has not been made to arrest the stream of evil, which has become too impetuous. Nor let any one be disturbed thereby. When an eruption declares itself in a feverish patient, the doctor experiences a sense of relief. He knows thereby the best method of cure.

We may hope that after this war, a terrible evil will disappear: militarism with its iron claws at the throats of the nations. Meanwhile, the powers of light, acting in accordance with present events, will try to obtain from the situation all possible good. The salutary and awful lessons of war will purify the belligerents, and humanity as a whole will take steps forwards. The aid of the powers of light will not cease to be poured upon the conflicting nations, sometimes as an inspiration of genius, leading on to victory, sometimes as a stern chastisement, though regenerating in its influence.

Let us now look at certain aspects of the war, as they relate to the collective karma of the individuals engaged, the karma concerning death, more particularly.

We have mentioned one objection: the difficulty of reconciling the great hecatombs of the present—the sacrifice of thousands of human beings—with the individual karma of these victims. We are told, it will be alleged, that divine justice is never mistaken: that no real injustice takes place, that injustice may be apparent, though having its source in a just cause, that the death of every man is inscribed beforehand in the book of his destiny, and that this death overtakes him only when his hour has sounded; finally, that a violent death is always the reaction of a perpetrated murder, whether accidental, premeditated or the result of passion. Hence it seems impossible that, in a few months, thousands of beings should be mown down by the great Destroyer, for the majority of them cannot have incurred the karma of a violent death.

Let us not confuse mature with accumulated karma. No doubt our matured karma—the portion chosen in our accumulated karma to constitute our destiny—may preserve us from a violent death. But let us not forget that our destiny concerns only a very small portion of our accumulated karma: that behind us we have a long and slow evolution, one reckoned by thousands and thousands of years. Suppose we admit that in many of our incarnations, before we could yet generate spiritual forces, driven by brute instinct or by fury, we frequently committed re-

prehensible crimes and murders. A portion of these terrible debts has been paid in successive existences; still, who knows but that there are several others against us?

"It is possible," said Mrs. Besant on this subject, in an address given in Paris entitled *La Destinée et l'Effort*, "that a violent death, the ordinary consequence of a murder committed in the past, may not take place in this life, though present in the karmic total. In these conditions, if a man finds himself linked with any collective body appointed by karma to some great catastrophe, he may 'make his choice.' Either he will anticipate the payment of his debt and in that case will perish along with the rest, as though by accident, or he will resist this anticipation of his debt, which will cause him to be saved 'as though by a miracle,' though his rescue is really due to occult intervention. This would be assured without the Ego needing to trouble about it, if an individual, having no life due, found himself in a body karmically condemned to death: in that case, nothing could bring about his death and occult intervention would be unfailing. (Numerous instances of this have been recognised. The choice in question is then made by the Ego, who knows, on his own plane, but this implies a certain advanced stage of evolution and such cases are not frequent, but the principle is true that one can anticipate payment of a karmic debt, without being compelled to do so.)

When there is a catastrophe of this kind in the collective karma of a nation or a city, those Powers which direct human births, guide to this city or nation the men who are to perish by a violent death: there are far more of these 'directions' than one might think."

(To Be Continued)

I may add that these violent deaths, according to the kind of debts contracted in previous existences, by murders either involuntary or premeditated, accompanied by more or less cruelty or hatred, may be either sudden and painless, accompanied by keen suffering, or preceded by a slow painful agony, such as would be caused, for instance, by the torture experienced before receiving the *coup de grace*. All depends on the debt we have to pay.

I am inclined to think that many cases of frightful torture may have the same origin as collective violent deaths, i. e., are agreed to by the ego. If successive personalities of this ego have, in a long past perpetrated numerous acts of cruelty and savagery, it may have been allowed to pay off, by a torture-preceded death, this terrible account which many karmic sufferings had not exhausted in consecutive lives. This, too, would be a precipitation of accumulated karma.

And so we find justice everywhere, even in the atrocities of war. It is equally possible to explain the karma of martyred nations, provinces and towns, as that of individuals.

Mrs. Besant in the above-mentioned article and many others, speaks of this national karma, chiefly as regards Russia, Japan and Spain.

There are provinces that seem predestined to ravage and destruction. If we study the history of Lorraine, we find ourselves confronted with such an instance. What streams of blood have flowed there, what tyranny and suffering have been its lot! How do we know but that, in the many victims of this war, in the poor wretches driven headlong from their burning homes and villages, the invaders of a distant past are living once more?

Our Peace must be heartened by eagerness, our zest calmed by serenity. If we follow the fire alone, we become restless and dissatisfied; if we seek only for peace, we become like the patient beasts of the field.

ARTHUR CHRISTOPHER BENSON

THE PROBLEM OF ATOMIC STRUCTURE

(Notes from the Krotona Laboratory)

By FREDERICK FINCH STRONG, M. D.

Of the two methods of studying into the nature of physical matter the first,—that of trained clairvoyant vision,—has given results more or less familiar to Theosophical students in the book, "Occult Chemistry."

So far as we know, Mrs. Besant and Mr. Leadbeater are the only persons who have made use of this power for the study of atomic structure. They tell us that for this purpose they employ a sort of living microscope the field of vision and magnifying power of which may be varied to an almost infinite degree. It is an organ of the higher vision projected from the force-center between the eye-brows.

This method was used in all their later studies of the atom. Those of us who have had a scientific training, and aspire to develop powers by the exercise of which we also might hope to do some direct work in the study of atomic structure, feel rather disheartened when we learn that the work was largely done by the consciousness acting directly from the Causal level; (see "Theosophist," July, 1909). We are somewhat reassured, however, when Mrs. Besant tells us that the first atomic researches were made by the use of *Etheric Vision*; she says on page two of *Occult Chemistry*—"The forms being gaseous and etheric, only a very slight intensification of ordinary vision is all that is necessary and many should therefore be able to test our observations." This is encouraging, but the fact remains that *Occult Chemistry* was published in 1907 and since then no one, so far as we can learn, has been able to attain this "slight intensification" to a degree sufficient to repeat even the simplest of the atomic investigations. However, we will keep on working and hoping.

The "Ultimate Physical Atom" which

is the building unit for the chemical atoms, is illustrated and described in detail on page five of "Occult Chemistry." It is said to be spheroidal, or rather, cordate, having in its periphery three large spirals or whorls through which circulate the three Cosmic Forces—Electricity, Prana, and Kundalini; it has also seven finer whorls each formed of seven spirillae and each responsive to one of the seven colors of the light spectrum. It exists in two forms, male and female, or positive and negative, which unite with others like themselves to build the chemical atoms on the etheric and denser sub-levels.

The second method of atomic investigation is that pursued in our modern scientific laboratories. Here we have no instruments by which we can directly observe atomic structure, but we have learned much by studying the physical and chemical phenomena resulting from atomic disintegration. We infer the nature of the units which result from such disintegration by measuring their mass, their electrical charge and polarity, and the frequency and wave-length of the vibrations which they set up under different conditions. About one of these atomic units, the "Negative Electron," we have learned a great deal through the study of the Cathode Rays, the "Beta" rays of Radium, the electrical currents in metals and gases and the newly discovered method of "X Ray Spectrum-analysis." We feel fairly sure of our deductions regarding this negative unit for we can study it in the free state entirely dissociated with matter in the ordinary chemical sense.

The Negative Electron has a mass one-eighteen-hundred and sixty-fifth of that of the Hydrogen Atom, it is deflected by magnetic force, produces electric currents by its flow through metals, and generates

X Rays when it impinges upon metals in a vacuum tube. Adding or subtracting it from a neutral atom converts the later into a negative or positive "Ion," and the number of negative electrons so added or subtracted determines the "Valence," or combining-power of the element in question.

Some years ago we thought that all atoms consisted of Negative Electrons and nothing else: this was what we now call the "Old Electron Theory!" At present science believes the atoms to consist of Positive Electrons around which revolve rings of Negative Electrons. We are not able at present to isolate the Positive Electron, the nearest approach to it being the "Alpha" particle given off by Radium. This particle contains two Positive Electrons and becomes a Helium Atom by attaching to itself a Negative Electron.

The greatest authority in the world on the electrical structure of the atom,—Sir Joseph Thompson, of Cambridge University,—states that to fulfill all the theoretical conditions we must have in an atom in addition to Positive Nuclear Electrons and rings of Negative Electrons, what he calls "Q" particles, or centers of repulsion in order to maintain stability in the atom. By such an hypothesis science can theoretically reconstruct the atom and explain many facts which have long puzzled physicists and chemists.

It explains, for example, how it is possible for the same element to have different atomic weights when produced from different sources. It has been found that the atom of Uranium gives off eight Alpha particles and in so doing changes its chemical nature, passing through Radium into Lead. Knowing the weight of the Positive Electron in the Alpha Particle and the atomic weight of Uranium we can calculate the atomic weight of the resultant Lead which would be 206. The Thorium Atom gives off six Alpha particles and passes through a series of radio active elements into Bismuth and finally Lead: according to the theory the atomic weight of *this* Lead should be 208. Determination of the atomic weights of Lead derived from Uranium and Thorium minerals have actually confirmed this

theory. Here we have two kinds of Lead, chemically identical, yet with different atomic weights,—the Thorium-lead atom having one more Positive Electron in its nucleus than the Uranium-lead atom. The two types of Lead are called "Isotopes," as they have the same place in the Periodic System.

One of our ambitions at the Krotona Laboratory is to correlate the Occult and Physical theories of atomic structure and to interpret each in terms of the other. We have figured, for example, that the Thorium-lead atom should have thirty-six or more Ultimate Physical Atoms in its central groups than the atom of Uranium-lead. At present we have not the clairvoyant vision to verify this, so we can do little more than study the works of others and conduct some tentative experiments. Our workers are few and our means and equipment more or less inadequate, but at least we are making a beginning.

Mr. Leadbeater has promised his invaluable advice and assistance and this gives us courage to pursue our work. We have sent him samples of minerals containing the two kinds of Lead, from which we hope he will be able to confirm our theoretical computation of the difference in their atomic structure, and to give us the exact equivalent for the Positive Electron in terms of Ultimate Physical Atoms.

This will give us the missing link, the longed-for bridge between the occult and scientific concepts of the atom, and possibly enable us to convince the scientific world,—and through them, the general public,—of the accuracy and value of occult methods of investigation.

Now that the war is over a vast amount of force will be released on all planes for the work of reconstruction. In the New Age which we are now entering we may expect not only an improved Social System, but new ideals in Religion, Philosophy and Science as well.

We have been told that when science is no longer pursued from purely selfish motives, and when scientists seek only to promote the welfare of Humanity they will be *directly helped* by the Great Ones. We believe that this time is close at hand.

FROM THE NATIONAL PRESIDENT

"TO KEEP CHRIST WARM"

Among the Vlachs—an ancient people widely scattered over the central Balkans—a big fire is made in each home on Christmas Eve "to keep Christ warm." The ashes are not swept out of the hearth until Epiphany, and meanwhile the fire must not be allowed to go out.

That, and many other beautiful customs exist among the peoples of Europe to remind the outer consciousness of the people that there is an unseen Being whom they are expected faithfully to serve in the daily life. In the earlier stages of human growth this reminder must of necessity call their reverent attention to some outside being—God, Christ, Holy Mother, a Guardian Angel. In later stages, when one comes to realize that all externalities, even those that have divine connotations, must give place to the reality within, one comes to realize that the Christ for every man stands not essentially outside but shines radiantly within the depths of his own being.

Our Theosophical philosophy, supported by researches into the mystical teachings of the world systems of religious and philosophical thought and backed by evidence produced by Occult Science, has brought this realization to us with awakening force. Theosophists therefore have much to give to the world of thought by restoring to the common consciousness of the people the conviction that within the heart of every man is the living Christ, a necessary link between the outer self and his own Spiritual Monad, the God within, ever fulfilling in this way the part of intermediary, and linking man with God in a true at-one-ment.

In an evolutionary sense the Ego or Soul, considered as the Christ Principle, is born of the Monadic Principle or Father at the time when the union of the latter with the highest animal form results in the formation of the Casual Body. The egoic, Christ Principle thus becomes the "savior" of the physical personality, the means whereby he rises in consciousness to union with the Monadic Father.

The mystic sees in the gracious folk-customs, a reminder to himself that he should recognize the Divine Principle within his own nature which will save him from materialism and raise him into the the spiritual life if he shall faithfully serve the principles which govern the Christ within. The Christmas season being, as it is, one of the most beautiful and effective of these reminders, why should not we Theosophists find it useful to remember this custom of the Vlachs of lighting the fires to keep the Christ warm and mystically apply it to our own personal lives by lighting the fires of a resolute determination to recognize the Christ within ourselves every day of the year; to do something every day for Him and in His name; to constitute ourselves channels for His life and Beauty to all about us, and so to bear to others the gentleness and love, tenderness and beauty of His subtler nature, as well as His determined strength to resist all the allurements of material enslavement? Lest we forget, let us do this. If we are faithful we shall hear His voice calling to us in the moments when intuition speaks—when those momentary feelings of guidance come which the business man has forcefully named his "hunch." To make that constant link with the Inner Christ; to bear devoted service to Him, and to invite His gentle guidance is to tread the way, the Path, that royal road to divinity which becomes our very selves when we have touched its farther end.

MARCH-ON

We, of the older members of the T. S., must needs keep constant watch upon ourselves, lest we find ourselves crystallized into forms to which we became accustomed in the years long gone by. A new spirit is arising all the world over, and the forms in which that spirit incarnates must be flexible and adapted to a changing world. New human material is coming into our Society, material fresh from the world and its ways and fired with a zeal to do something strong and effective

for Universal Brotherhood. These people look upon the Society as a great movement working for Brotherhood, and they expect to find in it the highest exemplification of the brotherhood spirit.

Some of us older ones came into the T. S. during the days when it was almost the members' sole aim to discuss problems in psychism, psychology, occult science, recondite philosophies and religious exegesis. Our text book talk was fine; we knew much of that which other people had written and we could repeat their ideas by the yard. We built forms of very distinct orthodoxy, not to say dogmatism. If anything was questioned, we would say, "Why it is so because H. P. B., Mrs. Besant or Mr. Leadbeater have said so," and of course that settled it.

Naturally, the casual inquirer came to look upon us as a credulous, earnest and perhaps quite worthy group of people imbued with the ideals of brotherhood but who had swallowed along with those ideals a lot of queer information which nobody could verify. Our lack of tact in presenting our ideals, or what may be worse, our obvious failure to digest and assimilate the more able readings and investigations of our elder students, quite often caused capable, honest inquirers to turn away from us disappointed.

It is not enough that we should mirror things. We should get true understanding, and then do creative work with the materials in hand. To do original work there must be original thinking. This creates practical, adaptable forms in which to put the teachings we absorb. These forms must change from time to time to suit the exigency of the time in which they are used. If the teachings or ideals be universal and eternal they can be put into suitable forms adaptable to any age, condition or people. Crystallization is the great danger always. I fear that some of us older members if we be not watchful, are apt to get crystallized in our self-made forms of Theosophical dogmatism and shall find it difficult to keep pace with the times and pass our interest into the new forms of present human service.

The time has come not only to talk service to others, but to do service ourselves

here and now. Let us welcome the new life coming into our Society, clad in new forms; let us give the new members a chance to try out their schemes and ideas; they may have something very precious to our movement. Let us not be dogmatic with our forms; let us be open to improvements and suggestions from without. Let us not merely confine ourselves to a few streams of force and influence, but become an active sunburst of radiancy shedding light upon all and in all directions.

After dictating the above my attention was called to an article written by Mrs. Besant in the November, 1913, *THEOSOPHIST* on *The Present Position of the T. S.*, by one who had no knowledge that I had thought of writing upon this subject. The main burden of the article is found in these words:

There is only one real danger that I see near us, and I would put that to you as I close. Some of our older members are inclined to forget that the future is with the young, and not with themselves. Every generation has its own way of dealing with its problems. Every generation must have its own eyes and see through its own eyes, and not through the eyes of its elders. And we must remember that if this movement is to go forward, it will go forward by winning the younger generation, who will carry it further than we have been able to do. Some ten or fifteen years ago there was a general complaint that the young people did not join us, that the young men and the young women were not attracted to us. Our members were mostly composed of middle-aged people—some even beyond middle age. The young who came were very few. But now things are changed; the young ones are crowding in; the young men and the young women are taking a very active part in the movement; and it is our duty to help them to take the places to which they are entitled, and not to insist that they shall follow the policy of the elders, instead of their own policy. I would leave that with you as an earnest warning here as elsewhere. We, who are older, have largely done our work. We have no right to claim the work of the future as our own exclusive privilege. We have worked in the past, and we have made a foundation for our right to serve in the future, when we shall again be young. But meanwhile the younger ones who are to lead the Society into new fields of thought, into new aspirations, into the realization of new hopes, into the seeing of new visions, they are to have the greater opportunities.

There are some who, not being in active sympathy with Mrs. Besant's sentiment

as expressed above, have ever attempted to discredit the more progressive work done in the Society. They have condemned the encouragement given to new members and have opposed that which did not fit in with the old quiet, Theosophical orthodoxy practised in the past. This is not surprising; in all movements there are the two parties, the progressive and the conservative; one pushes forward into the future, the other holds back to beaten pathways. But it should always be borne in mind that the Theosophical Society is not a conservative organization; it is distinctively a progressive one and aside from a certain balancing influence which can be rightfully exercised by a conservative spirit along the special lines of *modus operandi*, conservation has no place in the Society.

Naturally in estimating the quality of the younger ones who according to Mrs. Besant, are to carry the burden of the work of the future, discrimination is essential. To that end one should beware always of the cock-sure, pugnacious, dictatorial, self-centered enthusiast, who by nature is incapable of expressing the spirit of co-operation. He or she belongs to a past age along with the down-fallen Kaiser. I feel that the leader of the future will combine gentleness with strength, modesty with purposefulness, and adaptability with firmness.

PROGRESSIVISM IN THE T. S.

Since my Convention address was published I have received a number of letters approving the ideas expressed therein under the above topic. Among the communications received is one from no less a Theosophical personage than Mr. A. P. Sinnett, the Vice-President of the T. S.

Naturally nothing can be done unless Adyar, to which the matter has been referred, wishes to act. Meanwhile, it may be useful to publish the views of members on the subject in order to bring out the pros and cons of the suggested plan. To this end I publish here Mr. Sinnett's letter and others will follow later.

I have just been reading your address in THE MESSENGER for September and feel impelled to send you a few lines to say how cordially I

sympathise with you in all you say as to the way in which Lodges ought to be managed. The exact trouble you describe about inquirers coming to meetings and being disappointed, is rampant. . . . I write, however, merely to send you a few ideas that perhaps you may weld with your own.

A mere Brotherhood lodge, or a mere comparative religion lodge would not give an inquirer a hint of what I think for most of us who have been long in the movement we feel to be the deep underlying *raison d'être* of the Society, the bringing about of progress on The Path for those who are ripe for it. When the familiar "objects" of the Society were framed in its infancy, before the Masters knew whether it would last or not, they had to be very broad and simple. It was not till some time in the nineties of last century that they decided it was to last, and that decision was reached because a sufficient number had got on the Path through the Society.

In the beginning of course it was wisely said that no belief in the Masters or anything else was required as a test for candidates but it would obviously be childish to suppose that those of us who have been studying Theosophy ever since have not reached definite conclusions on certain subjects. New comers, it seems to me, ought to be helped to see that for old students Theosophy has meant the lifting of the curtain that previously concealed the Divine Hierarchy from ordinary human observation.

To me of course this idea is supremely important because as you know, I was the channel through which the information on this subject began to flow into the world. I have been in touch with the Masters ever since, never more closely than now, and the time has gone by for treating Their existence as an occult mystery.

I do not want to recast the Society's objects, but, barring the Brotherhood idea which of course is perennial, "studying" religions or psychic powers would be indeed futile if it did not lead to conclusions in the progress of time. The newcomer should, it seems to me, be led to face that idea, however little we may desire to ram our conclusions down his throat.

I will take this opportunity of saying how cordially I liked an article of yours in the August number of THE MESSENGER on the *Theosophist and His Duty*.

EDUCATIONAL IDEAS

The following from one of our members active in the educational world, who has undertaken important duties along this line in the T. S., contains invaluable thoughts upon the true basis of education:

According to the best authorities of modern times the emphasis in education before a child is seven years old should be laid upon the gaining of a healthy physical body, a splendid vi-

tality; between seven and fourteen the emphasis should be upon the moral development, the development of the emotional self; and after fourteen the emphasis comes rightly upon the mental development. Our public school course places the mental emphasis between six and fourteen years, starving, dwarfing and even warping the moral nature and causing a mental blight because of premature emphasis upon the intellectual training from which but few children, comparatively, recover in later years, i. e., they get a distaste for books and study as a result of our present system.

DESPAIR OR HOPE?

A correspondent who is a sincere, altruistic worker, writes this note of despair with its added question of hope:

It seems truly as if we were facing once more the old Altantean menace, the domination of the rational mind, the lower intellect rising in its pride and becoming the Lucifer, the rebellious angel, of the microcosm. Is not this the Urizen of Blake's visions, the cold, formal, heartless attitude whose hard and unrelenting facts are barbs to slay the spirit?

The Middle Ages, for all their dirt and superstition, were filled with the knowledge of unity which flowed into the Gothic cathedrals and the legend of the Holy Grail, but the modern era which began as a just reaction against the subordination of works to faith has ended by making works the all in all. Materialism in its triple aspect of science, business and religion has given us a cross-section of civilization, without plan or profile, in which the temporary is alone enthroned while the eternal is derided or forgotten.

Man has come to view the universe as a hostile and soulless multiplicity against which all his aggressiveness is needed and all his cunning justified, and so with a vision of unending strife around him he makes of war his business and of business war. Not the survival of the noblest, but the survival of the fittest is the slogan of the age. Industry, medicine, the press, the law, the church, have raised their fabric upon the sands of competition, not upon the rock of brotherhood, and like the venal priests of dying Paganism they ever find the auguries propitious for what Science and Big Business want to do. Socialism, Woman's Suffrage, Humane Education, New Thought, Christian Science, Anti-Vivisection and a hundred different groups and creeds are striving to stem the tide but without sufficient clarity of vision, without unity of thought and purpose. They are all soldiers sent against Materialism but they do not fully realize their mission nor recognize each other. Can Theosophy grow fast enough to give a single impulse and a common sanction to them all? Truly I see no hope except in this.

Surely Theosophy is the key to the problems of the hour, but it may be useless unless Theosophists can rightly organize

it for use. For this worldly wisdom, an unflinching devotion and unceasing, active self-sacrifice is needed. Our opportunity has come. Can we meet it?

MARRIED

Mr. Carlos S. Hardy of Los Angeles recently married Mrs. Agnes Boss Thomas, formerly of Kansas City. Mr. Hardy has served the T. S. both as Trustee and Treasurer of the American Section T. S. and has been a Trustee of the Krotona Institute of Theosophy from its foundation. Since the outbreak of the war Mr. Hardy has been most active in government work. He is Vice-Chairman of the Four Minute men for Los Angeles County and also their instructor. He is also Vice-President of the City and County Public Speaking Bureau and Chairman of the Ways and Means Committee of the Chamber of Commerce. It was he who prepared the patriotic rituals for the Secret and Fraternal Societies of the country, having been called to Washington by Secretary McAdoo for that purpose.

Mrs. Hardy is the author of *In a Nut Shell*, widely known to Theosophists, and has been deeply engrossed in war work along the lines of public speaking and organizing. These two members are surely doing their bit not only for their government, but to fulfil the ideals of our T. S. President to go out in the world and work.

MR. WALTON

A cablegram announces the safe arrival of Rev. Robert Walton in Australia, where he has gone in answer to a call by Bishops Leadbeater and Wedgwood of the Old Catholic Church of which he is a priest.

Before leaving, Mr. Walton resigned from the Board of Trustees of the American Section T. S., and no doubt from now on will give his whole time to his church. Dr. Strong is the newly elected third member of the Board at Krotona.

For the past three years Mr. Walton has rendered invaluable service to the work of Headquarters and his absence will be greatly felt. His exceptionally fine abilities and idealism have set a pace not easily followed.

FROM THE NATIONAL SECRETARY

FROM WAR TO PEACE

An article by Lord Northcliffe, *Transition From War to Peace* appearing in the leading papers of the United States, Australia, Canada, South America, France, Italy, Switzerland, Norway, Sweden, Denmark, Japan, India, New Zealand, British dependencies and elsewhere (also circulated in Germany), published by the Los Angeles Examiner, November 4th, before the signing of the armistice, should be of great interest to many Theosophists.

In part the article states:

Now that peace is at last in sight, I hear the question being asked on all sides, "How are we to pass from war conditions to peace conditions?"

This cannot be done by a sudden dramatic declaration like the declaration which in August, 1914, changed peace to war. It must be a slow and laborious process—a process as it seems to me with at least three distinct and successive stages. Out of these stages will be formed an organic whole which will constitute the machinery for replacing war conditions with peace conditions. . . .

There is but one goal for those who are honest far-seeing. That goal is to create a condition in the world in which there shall be opportunity and security for the legitimate development of all peoples. . . .

The first stage is the cessation of hostilities. Whether they cease on account of an armistice or by reason of surrender, there can be no question as to the "honor" of the German people or any adjustment of conditions to any supposed strategical or actual strength of the Central Powers. If they feel humiliated they must blame those who brought humiliation upon them. . . .

And this I will say: The spirit in which Germany accepts these stern and necessary conditions will do much to determine the course of future events. If she haggles over conditions, or is sullen and obstructive in her mode of carrying them out, then our profound distrust of her and the spirit of her motives will survive into subsequent stages and still further delay that re-establishment of tolerable relations which must be our object. But if Germany, by word and deed, makes plain her abandonment of that belief in might which her rulers supported until recently and which the majority of her people have used as a menace to the powers, one of the greatest obstacles in the path of equal justice will have been removed.

By a stroke of the pen in accepting the conditions of the armistice, or by mere gesture of unconditional surrender, Germany can cause the fighting to cease. . . . An emo-

tional background to all this will be the daily increasing desire on the part of all to get back to normal conditions of life. Co-operation and agreement will be required, not so much to secure that demobilization and disarmament shall be forced sternly on those who have surrendered, as to secure that each side will take its fair share in the burden of maintaining order and facilitating the change from military to civilian organization.

The second stage of the passage of war conditions to peace conditions will begin as soon as it is certain that security has been obtained for the permanence of the first stage. It will consist of the acceptance by Germany of certain principles as indisputable. The security provided in the first stage ought to be sufficient to enable us to pass through the second stage quickly. . . .

The indisputable principles that Germany must accept at this second stage have been stated in different forms at different times, but the consensus of opinion of all classes in the associated powers seems to me to be so clear that it is not difficult to state them objectively in a form very close to that which they likely will assume in their final enunciation.

(The statements are then given under thirteen heads, being similar to the terms laid down by President Wilson for restoration, boundary readjustment, assurance of freedom of all peoples, evacuation, etc., etc.). . . .

The conclusion of the first two stages, whether concurrent or consecutive, will be the end of dictation. They form a preliminary to co-operation. They will be an earnest of a complete break with the past on the part of Germany. They will go far to satisfy the natural desire of those who demand the guilty should be punished and yet I believe they contain nothing not imperative for a just and lasting peace, and I hope their imposition and acceptance will at subsequent stages make it possible to take advantage for the benefit of the world of those powers of discipline and organization which Germany has perverted to the great harm of the world.

The third stage should, I consider, consist of the appointment of large numbers of commissions to study and work out the details of the principles which I have enumerated. . . . For my part I see no reason why the members of the commission, if the principles on which they shall act are settled beforehand, should not be selected chiefly from among those who have the greatest interest in the matters to be settled. I do not see, for instance, why a commission consisting largely of Poles and Prussians should not be asked to work out the future frontier of Prussia and Poland. This may be thought the suggestion of the Idealist, but I claim that in this instance the idealist is the realist. If our goal is to be a lasting peace then let us give every opportunity for arrangement

of mutual accommodation before we resort to compulsion.

Germany must understand that it will take time to convince the world, which has so much reason to distrust her, that this sudden change is to be a permanent reality. . . Whilst the last stage is in process there will be time and more than time to see whether Germany realizes our hopes and what I believe now to be the wishes of a majority of her own people. For this last stage will mean nothing less than reconstruction and reorganization of the world, and re-establishing a new policy in which a league of free nations shall replace the old system of a balance of rival powers.

The accomplishment of a change so gigantic as adjusting national organizations to fit into a new supernational machinery must be difficult and slow. Fortunately the very steps necessary to make it possible are steps that will slowly make it actual. Let me select a few simple examples:

The cessation of hostilities will leave the world short of food, short of transport and short of raw materials. The machinery that has regulated these during the war will have to be kept in action beyond the war. Food will have to be rationed, transport will have to be rationed, and raw materials will have to be rationed. It will be a world problem that can be settled only on a world basis and there will be every opportunity in the years of transition to transform these economic relations, which were forced upon us by necessity, into a system which will meet with free general acceptance.

Intimately connected with these matters will be the problem of the returned soldier, whether wounded or otherwise, the problem of pensions, problems of wages, housing, hours, conditions of work, legislation for child labor, female labor and so forth. The equalization of those in different countries will be necessary to fair rationing, and from this necessity will arise international conferences of workers which may be able to settle some difficult questions of supernational origin.

NEW LODGES ORGANIZE

New Lodges organized during the fiscal year number four. They are: Barbados lodge, Bridgetown, Barbados; Fairhope lodge, Fairhope, Ala.; Mayflower lodge, New York City; and Poughkeepsie lodge, Poughkeepsie, N. Y.

Fairhope Lodge was reorganized on a new basis June 25, 1918, with 8 members petitioning for a new Charter. The old Fairhope lodge was dissolved on June

30, 1916, and since that date a small group have been earnestly at work endeavoring to revive and enlarge interest in Theosophy with the above good results.

Poughkeepsie Lodge made application for a Charter July 1st, there being six new members and one former member to sign the Charter application. There are many indications that this lodge will grow into a strong and helpful center.

Mayflower Lodge, located in New York, was formed October 6, 1918, as a result of the activities of Mr. Edward Steiner, a member recently transferred to the American from the Cuban Section of the T. S. Nine new members and two former members of the Society compose this lodge of our Spanish Brothers. We hope Mayflower Lodge may perform a great mission in carrying Theosophy to many others.

TO BE DISCONTINUED

The By-Laws of the Section provide that the names of all members who are in arrears six months as to Section Dues shall be removed from THE MESSENGER list. While the majority of our members have paid their due for the present fiscal year, a minority will be affected by the above ruling at December 31st, unless Section Dues are paid promptly.

Lodge members should immediately pay Section Dues to their lodge secretaries; while Members-at-Large should forward Dues direct to The National Secretary, Krotona.

THE LODGE DIRECTORY, supplement to THE MESSENGER, usually issued every three months, has been postponed in publication on account of the war conditions, and the high cost of materials. The Directory will be resumed in time.

Members changing their place of residence should be prompt in sending their new address to The National Secretary, Krotona, in order that consecutive issues of THE MESSENGER may reach them.

ROLL OF HONOR

The American Section of the Theosophical Society, on November 7th, when final peace negotiations were entered into between the Allies and German representatives, counted 389 enlisted members in service in the Army and Navy. Ten names not previously reported are:

Amdisen, Svend, Krotona Lodge.
 Bailey, Stuart M., Phoenix Lodge.
 Barr, Ralph E., Member-at-Large.
 Bonnor, Shearon, Dallas Lodge.
 Compton, Joseph F., Ottawa Lodge.
 Ecke, Johannes H., Hollywood Lodge.
 Errington, Arnold H. P., Member-at-Large.
 Geidt, Charles U., Member-at-Large.
 Goudey, Ray, Berkeley Lodge.
 Pease, Oswald A., Kelowna Lodge.

DEATHS

Armond, Miss Irene, Member-at-Large.
 Barrett, Walter, Seattle Lodge.
 Ecke, Johannes H., Hollywood Lodge.
 Hardrath, Mrs. Roxana, Crookston Lodge.
 Lavanchy, Mrs. Jane S., Iron City Lodge.
 Raymond, Miss Bertha A., Boston Lodge.
 Tait, Andrew, Vancouver Lodge.

Andrew Tait, of Vancouver lodge was killed last Spring serving with the Canadian Army in the great war.

Johannes H. Ecke, of Hollywood lodge, was taken seriously ill at a cantonment, and passed to the higher life a week after his arrival at the camp.

FINANCIAL STATEMENT

STATEMENT FOR OCTOBER, 1918

Receipts

Fees and Dues	\$ 745.05
General Fund	33.00
Publicity Donations	296.15
Krotona Special Operating Fund	66.28
Messenger Subscriptions	13.75
Refund by Mr. Scudder for 1918 Convention Expenses	11.65
Interest	30.78
Incidentals15

\$1196.80

Cash on hand October 1, 1918.... 5423.72

\$6620.52

Disbursements

Salaries	407.50
Postage	50.60
Rent	40.00
Stationery and Supplies	12.22
Printing	8.00
Fees and Dues	5.50
International Headquarters Percentage	175.00
Telephone and Telegraph	10.63
Incidentals	33.80

743.25

FIELD WORK—

Reimbursements for cash paid out as follows:

Eugene Munson—
 Refund for cuts

4.50

MESSENGER DEPARTMENT—

Salaries	\$ 37.50
Rent	5.75
Postage	17.00
Printing	114.50
Incidentals	19.99
Incidentals	19.99

194.74

PUBLICITY DEPARTMENT—

Salaries	\$150.00
Postage	95.00
Stationery and Supplies	26.10
Rent	13.50
Incidentals	91.35
Literature	426.00

806.45

\$1744.44

Cash on hand November 1, 1918.. \$4876.08

\$6620.52

MONTHLY LODGE AND MEMBERSHIP RECORD

OCTOBER, 1918

Total number of Lodges..... 189

Lodges Chartered	3	Lodges Dissolved	0
New Members	85	Deceased	7
Reinstated	22	Resigned	4
Transferred from other Sections	2	Transfers to other Sections	0
Total Active Membership	7108	Transfers to Inactive Membership	0

NATIONAL PUBLICITY DEPARTMENT

RAY M. WARDALL, *Director*

NEW PUBLICITY LITERATURE

The Department has issued three new publicity leaflets, two of which entitled, *Many Lives on Earth* and *What Happens After Death* are compilations from *The Kings Uniform* by George Herbert Whyte, Lieutenant in the London Irish Rifles, who fell in the battle in the Holy Land during the operations of the British which resulted in the taking of Jerusalem. The author's writings are well known in Theosophical circles and his clear, simple English and graphic descriptions will make these leaflets very valuable for general distribution. Another eight-page folder—*The Herald of the Coming*, is a compilation of the writings of Mrs. Besant, G. S. Arundale, Bishop Wedgewood and others on the Coming of the World Teacher. We will gladly furnish these leaflets in moderate quantities to those who will distribute them. The second edition of *Why We Go Over the Top*, referred to in the last MESSENGER, is entirely exhausted and no more will be printed.

NEWSPAPER AND MAGAZINE CLIPPINGS

A vast field of Publicity to which this department will give much of its attention in the future is that of specially written newspaper and magazine stories pertaining to theosophical teachings. Members may assist in this work very easily and simply. We wish to get clippings from newspapers and magazines bearing upon theosophical subjects. Many of the newspapers, likewise the magazines, are now printing articles on death, reincarnation, and late scientific discoveries and it is such clippings that we desire to procure.

How many members will agree to keep this matter in mind and as they scan the columns of their newspapers and magazines, be on the lookout for such articles, then clip them and mail them to

us? Each clipping should be marked with the date and name of the paper, and with the edition, if there is more than one.

We are particularly desirous of securing clippings of press reports on theosophical lectures. Many local papers now run both advance notices and reports of lectures delivered in Theosophical halls. Every effort should be made to augment this line of Publicity for there is no better way of reaching the Public than through the columns of the Press and periodical magazines. Millions of people may be reached daily by this means.

NATIONAL PUBLICITY RECEIPTS TO OCT. 11, 1918

Mrs. Laura S. Hunt, Los Angeles, \$10; Mrs. A. T. Stevens, San Antonio, \$25; Laura Baker, Menominee, Ill., \$1; Miss D. M. Williamson, Calgary, Alberta, \$1; Jacob Cain, Columbus, O., \$1; Louisville Lodge, Louisville, Ky., \$7.25; Mrs. E. E. Hammon, \$5; Anaconda Lodge, Anaconda, Mont., \$1.25; Messrs. Muller, Carter & McIntire, Anaconda, Mont., \$1.50; Dallas Lodge, Dallas, Tex., \$2; Blavatsky Lodge, San Diego, Cal., \$16; Los Angeles Lodge, Los Angeles, Cal., \$10; Jacob Cain-Effie Seipel, Columbus, O., \$2; Hazel Patterson Stuart, South Pasadena, Cal., \$2.50; Mrs. A. Northley, Red Bank, N. J., \$1; W. L. Strickland, Rochester, N. Y., \$6; Warren Lodge, Warren, O., \$8; Samuel Hancock, Cecil, Pa., \$3; Adele G. Christy, Berkeley, Cal., \$5; Clifford M. Roberts, Pasadena Lodge, Pasadena, Cal., \$1; Marion Anderson, Bridgetown, Barbados, B. W. L., \$1; Susanna Bicke, Long Beach, Cal., \$1; Mary S. Hawkins, Colorado Springs, Colo., \$1; Thomas B. Clayton, Kenora, Sask., \$2; Fargo Lodge, Fargo, N. D., \$4; Hollywood Lodge, Hollywood, Cal., \$2; Mrs. Mary H. Wright, Los Angeles, Cal., \$1.50; Mr. A. S. Fleet, Marshfield, Ore., \$10; Mr. and Mrs. August Benke, Chicago, Ill., \$2; Mrs. Helen Tower, Philadelphia, Pa., \$10; Genevieve Coffman, Allen, Kan., \$3.40; Mrs. Rhoades, Mrs. Miller, L. B. Coleman, Red Bank, N. J., \$3.70; Robert Young, Cecil, Pa., \$1; Mrs. John Berkin, Lewis, Mont., \$5; Los Angeles Lodge, \$20; New Rochelle Lodge, New Rochelle, N. Y., \$1; Toledo Lodge, Toledo, O., \$9; Columbus Lodge, O., \$6 Herbert A. Dunton, Salida, Colo., \$3; Frank A. Schroeder, Homestead, Pa., \$1; Crookston Lodge, Crookston, Minn., \$8; Berkeley Lodge, Berkeley, Cal., \$4; Jessie F. Baker, Springfield, O., \$2; Arthur W. Applewhite, Ethel Bret Harte, Albert B. Grossman, Maude N. Couch, Atlanta, Ga., \$13; J. A. Morris, Tacoma, Wash., \$5; Laura S. Hunt, Los Angeles, Cal., \$10; Dallas Lodge, Dallas, Tex., \$80; A. J. White, Los Angeles, \$2; Honolulu Lodge, Honolulu, H. I., \$3; Adelaide Cox, Santa Rosa, Cal., \$1; H. Pollack, Ogdensburg, N. Y., \$5; Anaconda Lodge, Anaconda, Mont., \$1.25; Messrs. Mullen and Carter, Anaconda, Mont., \$1; Sidney O. Marsh, Monclova, O., \$1; Dr. Geo. P. Carr, \$1; Katie D. Beard, Dayton, O., \$1; Dr. Wm. L. Robbins, Washington, D. C., \$35; Miss Anna Hill, \$5. Total \$296.15.

NATIONAL PUBLICITY RECEIPTS TO NOVEMBER 10TH

Peter Marchi, St. Louis, \$1; Irene Castagnoli, Dalzel, Ill., \$1; Robert Young, S. Burgettstown, Pa., \$1; Cornelia E. Martinez, La Jolla, Cal., \$2; M. C. Smetzly, Fort Wayne, Ind., \$1; Mrs. L. G. Weatherhead, San Antonio, Texas, \$1; Nashville Lodge, Tennessee, \$5; Creelman Lodge, Sask, Canada, \$10; St. Paul Lodge, Minnesota, \$15; Krotona Lodge, California, \$102; Elizabeth Sanford, Honolulu, H. I., \$60; H. B. Christian, Honolulu, H. I., \$10; J. R. Simons, Alamosa, Colorado, \$5; Miss Emily Barrow, Chilliwick, B. C., 25c; Colorado Lodge, Denver, Colo., \$11; G. M. Green, Brooklyn, N. Y., 50c; Edmund Kiernan, Camp Greenleaf, Ga., 25c; Saginaw Lodge, Michigan, \$8.25; Robert Young, Cecil, Penn., \$1; Mrs. Ada Horton Bird, Krotona,

Calif., \$2.50; Ernest Lotz, A. E. F., 25c; Norfolk Lodge, Virginia, \$10; Mrs. Alice F. Kiernan, Somerset, Pa., \$10; F. C. Werner, Camp Hancock, Ga., 50c; A. F. Holm, Washington, D. C., \$1; Effie B. Alexander, Falbrook, Cal., \$1; Katherine Smeltzly, Fort Wayne, Ind., \$1; Thomas B. Clayton, Kenora, Ont., \$3; Vera Frisbee, Fresno, Cal., \$2; Mrs. A. L. Stafford, Long Beach, Cal., \$2; Mr. E. V. Lewis, Long Beach, Cal., \$1; Mrs. A. A. Faucett, Long Beach, Cal., \$1; Mrs. E. L. Pateman, Long Beach, Cal., \$1; Mrs. F. Holdsworth, Long Beach, Cal., \$1; George Inglis, Scranton, Pa., 25c; Ida M. Sherk, Jacksonville, Fla., \$10; Colorado Spring Lodge, Colorado, \$2; Chicago Brotherhood Lodge, Ills., \$16; Mrs. Adelaide Cox, Santa Rosa, Cal., \$1; Tacoma Lodge, Washington, \$5; W. P. Fogg, La Grange, Ills., \$1; Louise E. Meade, La Grange, Ills., \$1; Sarah Fogg, La Grange, Ills., \$1. Total, \$309.75.

WAR WORK

LAURA SLAVENS WOOD

War Secretary, National Publicity Department

SUMMARY OF WAR FUND TO OCTOBER 31, 1918

RECEIPTS

Total Money Pledged	\$35,000.00	
Total Receipts, \$7835.42; bonds, \$204.19; cash		\$7631.23
Cash on hand, October 31st	\$ 4991.76	

REDISTRIBUTION

Hoboken War Committee	\$917.71	
New Orleans War Committee	408.75	1324.46

DISBURSEMENTS

Literature and books, \$395.43; express and postage, \$70.24; typewriter, \$97.50; file, \$21.00; salaries, 8 mos., \$77.50; phone, \$12.50; supplies, \$35.39; stationery, soldiers, \$46.80; Waco, \$25.00. This also includes cost of raising fund, which is less than 2 per cent.

Total of above expense	\$ 814.29
Maintaining Houston Hall for 8 months, rent, advertising, supplies, etc.	500.72
Average, only \$62.59 per month.	

\$7631.23

LIST OF ASSETS, OCTOBER 31, 1918

Cash in Banks	\$4991.76
Bonds and Stamps	204.19
Books donated (Approx. value)	171.84
Hall Furnishings	1222.75
	\$6590.54

THEOSOPHICAL BOOK ASSOCIATION FOR THE BLIND

The Association announces that the following publications are ready for distribution: **AT THE FEET OF THE MASTER**, by J. Krishnamurti, in revised Braille; price sixty-five cents, and **AN OUTLINE OF THEOSOPHY**, by C. W. Leadbeater, in American Braille; price seventy-five cents.

A beautiful Christmas service is suggested by the above announcement. The gift of one of these books to a blind brother or sister would be a benefit conferred beyond all proportion to the expenditure of money and effort involved.

BOARD OF TRUSTEES

MINUTES OF MEETINGS

Held October 2nd, 1918

The adjourned meeting of the Board of Trustees of the American Section of the Theosophical Society set for this date at 7 p. m. at Krotona, Hollywood, Los Angeles, California, was adjourned to be continued without further notice on October 18th, 1918, at 6 p. m., at Krotona, Hollywood, Los Angeles, California.

Held October 18th, 1918

The adjourned meeting of the Board of Trustees of the American Section of the Theosophical Society set for this date at 6 p. m., at Krotona, Hollywood, Los Angeles, California, was convened with Messrs. Warrington, Holland and Walton present.

The following business was unanimously transacted:

The resignation of Mrs. Mary King as a Trustee of this Section was read and accepted. Whereupon, upon motion duly seconded and carried, Dr. Frederick Finch Strong was elected to succeed her as trustee of this Section.

Dr. Strong was then called into the meeting. An informal discussion ensued but no further business was transacted.

The meeting adjourned to November 15th, 1918, at 7 p. m., at Krotona, Hollywood, Los Angeles, California.

Held November 15th, 1918

The adjourned meeting of the Board of Trustees of the American Section of the Theosophical Society set for this date at 7 p. m., at Krotona, Hollywood, Los Angeles, California, duly convened with Messrs. Warrington, Holland and Strong present.

The following business was unanimously transacted:

The resignation of Robert Walton was read and duly accepted. Whereupon, motion duly seconded and carried, Mrs. Mary King was elected to succeed him as Trustee of this Section.

Whereas, The purpose for which the War Department of this Section was established having been accomplished with the ending of the war;

Resolved, That the War Department of this Section, of which Mrs. Laura Slavens Wood is the Secretary, is hereby abolished, and the thanks of the administration are extended to Mrs. Wood and her co-workers for their devoted service rendered therein:

Resolved Further, That all funds standing to the credit of the War Department, and all papers, names and records of every character held by Mrs. Wood in connection therewith, be forwarded at once by Mrs. Wood to the National Secretary, the records to be placed in the permanent archives of his office and the funds to be held by the National Secretary as custodian until an understanding may be reached between the donors and the Board of Trustees as to the proper application of said funds;

Resolved Further, That the resident members of this Board submit to the donating members of the aforesaid war funds for their approval a plan for the useful application thereof, this plan to be submitted through the National Secretary after the funds and records come into his possession. It was further duly

Resolved, That the National Secretary place the sum of \$500.00 at the disposal of the Publicity Department for use in meeting the expense of national publicity, and that the salaries of that Department be paid from the general fund as heretofore.

The meeting adjourned to November 20th, 1918, at 7 p. m., at Krotona, Hollywood, Los Angeles, California.

Held November 20th, 1918

The adjourned meeting of the Board of Trustees of the American Section of the Theosophical Society set for this date at 7 p. m., at Krotona, Hollywood, Los Angeles, California, duly convened with Messrs. Warrington, Holland and Strong present.

Mr. W. A. S. Colter appeared before the Board at their request, and after an informal discussion the members suggested that he tender his resignation. This being rejected, it was unanimously

Resolved, That the office of Acting Publicity Director is hereby declared vacated for the present and that Miss Charlotte Garber be requested to take over the office at once, until another appointment is made.

The meeting adjourned to November 22nd, at 7 p. m., at Krotona, Hollywood, Los Angeles, California.

CRAIG P. GARMAN,
Secretary.

Certified to the National Secretary.

A. P. WARRINGTON
C. F. HOLLAND
FREDERICK FINCH STRONG

AMONG THE MAGAZINES

THE LONDON GRAPHIC devotes nearly its entire issue of September 21st to India. While not coming out definitely for Home Rule it puts itself on record as being in warm sympathy with the aspirations of the Indian People. The first article *The Way of the War* deals with India, not as a theorem, but as a great mass of common people, many of whom found a muddy death in Flanders.

"We should," says the writer of the article, "be too proud to let them fight for us unless we are prepared to think for them. That thinking in the future is not to be done by entrenched Bureaucrats, but by the common people of Britain.

The article gives the English full credit as estate agents—with the aid of Ireland and Scotland—but asserts that in the future "the art of government must be exercised not on the peoples, but by the peoples," the great principle which made America a Nation; and to enforce which America came into the war. . . . "The Americans," it admits, "have set us an example. England must not lag behind in gratitude to India which all unknowing has done the same thing."

Princess Sophia Duleep Singh gives a glowing account of India's part in the war from the time the Indian Expeditionary Force arrived in France three weeks after the declaration of War, to the final campaign in Mesopotamia where the Indians played a big and noble part.

St. Mihal Singh contributes a valuable review of His Highness The Aga Khan's new book, *INDIA IN TRANSITION*, which deals with the absolute necessity of reconstruction of the government of India from a "top-heavy Bureaucracy" to a system of "Autonomous Provinces. The English influence is to be preserved in the middle East, and the Muslim lands of Persia, Afghanistan, Caucasia, Syria, Palestine, Arabia—India's outer defences—be saved to England.

It is urged that these countries be not coerced into partnership with India, but gradually won over through convincing them by British actions in India and elsewhere, that "As co-partners of a federalized India they would lose not one jot of their internal freedom." Thus only would there be realized the ideal of a South Asiatic federation under the Regis of the British Crown—an Empire within an Empire."

There are other articles of value and finally reproduced photographs including a full page map of the Indian Empire.

This number of one of England's most popular magazines should have a far-reaching effect and may even set an example to some American publications.

G. J. W.

What about Holy Russia—H. P. B.'s be-

loved land? How many of us who turn away from her in bitterness and contempt because of her defalcation have any conception of the campaign of German lies and ingratitude that led to her seduction? Richard O. Atkinson, an American who knows Russia, having served there with the Y. M. C. A. during the Karensky regime, tells us in *THE OUTLOOK* of November 6th, of many intimate facts concerning Russian conditions. Mr. Atkinson was one of those who fought against the destructive work of the German agents in the Russian Army and elsewhere and thus had opportunity to study Bolshevism at close range. He informs us that ninety per cent of the Bolsheviks were agnostic Hebrews—Russian Jews many of them imported from the East side of New York. These agitations were insane for revenge for wrongs done them in their former homes. Truly they have made Russia pay for the terrible persecutions—Karma Indeed.

The ninety per cent non-Bolshevik Russians were too closely watched and guarded to permit of their sending an organized request for intervention by the Allies. And thus according to the writer, while we politely waited for an invitation, "They could only sob out their death song for rescue and trust us to understand." German propaganda in Russia was no sudden thing. For decades she had been conquering Russia by immigration. She has sought to make herself essential to the Russian peasant through economic means, a task that has been simplified because of her proximity as a neighbor. The other countries—Great Britain, France, America—were abstractions to the Russian working people. Germany was a reality—during the war a grim reality when a revolution became necessary because of the danger to the cause through German intrigue. It was then, as Mr. Atkinson clearly points out, that Russia could have been saved to the Allies by means of "a thorough campaign of education regarding the Allies and their aims in the World War." Lacking this, the financial and military aid extended was worse than useless. But Germany did not miss this opportunity. She was on the spot with "Ten thousand German agents trained to speak Russian—professors, scientists, trained psychologists—smuggled into Russia to work among the soldiers alone while Karensky was yet in power in the Capitol. Germany achieved in destruction what we failed to achieve in construction.

Also let us never forget that "while we were calmly sitting at home our boys at business and in school and our larders filled with plenty," Russia was giving her sons by the hundreds of thousands to the Great Cause. Her record shows some three million soldiers killed, several million badly wounded and under conditions that turn us sick with horror—practically no anesthetics, two wheeled—springless

carts for ambulances, no constructive surgery, but rough, ready-made operations—and a tragic dearth of arms and ammunition.

Today pestilence, famine and crime are rampant in Russia—with no effort to check them—"women and children go about the streets with an attitude of despair that haunts you long after you meet them." Winter has come. The need is terrible.

Up to the time American troops were sent to Siberia this summer "less than one per cent of the money raised by the Red Cross of America went to Russia." Since the writing of the article the Armistice has opened a way of relief. Mr. Atkinson urges the vital necessity of instant action that the faith in her Allies, so undermined by Germans, may not utterly be destroyed in the heart of Russia. Let us give on all planes to the land of H. P. B.

Said one American soldier to a worker in the Y. M. C. A., "I have had it out with death." Many in the trenches have also had it out with God and the result is a new and vital faith built up painfully on the wreck of former beliefs and hopes. There is something peculiarly valuable in direct testimony. An American soldier writes in this same number on *Immortality and a Personal God*. He has not drawn on any outside source for his deductions but has followed the Buddha's injunction and has been a lamp unto himself. Through reason he has risen above the denial engendered by

the war. The last obstacle to immortality, the materialist's claim that all memory resides in the brain cells, has been removed for him by the realization that all cells are constantly being replaced, yet memory remains.

He concludes that God Exists, that man is immortal. Being immortal we are closely allied to the Divine Mind and therefore share the Divine Responsibility. "What we need is not so much to seek God as to realize that upon this earth we are God." This soldier believes that Utopia is a possibility through the Divine power in Man. That realization, however we may add, must be gained through our realization of the whole. When we seek it as isolated fragments there is danger of colossal egotism. Finally his words upon the cause Divine or otherwise, for this world catastrophe, shows how naturally the mind of man, when it is free, gravitates to the idea of Karma. He says:

The things I have seen made me write in my last letter that a personal God—a Father, a friend—did not exist. Then I spoke in a moment of rebellion against the horrors I had seen. Today I believe it is not He who permitted or countenances the world's agony; it is we who have failed in our task. Past ages have relied upon Him, as a lazy child relies upon an indulgent father, to bring about the Millenium eventually. In the mean time man has occupied himself with toys and stolen candy. God is not punishing us; God is not angry; God is not cruelly revengeful; we are simply reaping the poisonous fruit of our neglect.

G. J. W.

THEOSOPHICAL

There is much instructive reading in THE HERALD OF THE STAR for October. A searching commentary on the religious side of the signs of the times is contained in the *Editorial Notes*.

The Editor believes that the New Age which is dawning is to be an "Age of Faith because faith is the only force which will suffice for our task"—the reconstruction which must begin in the very depths of the human soul.

Albert D. Belden's conception of love as expressed in *Love Is God*, is much needed in this time of world rebuilding. "The Emotion of love," he says, "in its analysis suggests a Divine presence," and many longing hearts may take comfort in the thought that if Love is God—and who can doubt it—as all have loved we have all enjoyed a more immediate experience of God than we have realized.

This subject is treated from another side in Mohini M. Dhar's short article on *Shri Krishna's Gospel of Love*, in which his object is to show how "the means of practicing the love of God" was indicated in the teachings of Krishna.

In these days when the veil concealing the after-death life is becoming so tenuous, Bishop Wedgewood's article on *Spiritualism and the Great War* is useful and admonitory. His ob-

ject, he says, "is not necessarily to deter readers from enquiring through the methods of spiritualism but to acquaint them with the maze of uncertainties that beset these methods." The list of books appended will be helpful to those who wish to study this matter more at length.

That one cannot judge by appearances, and that God's chosen instruments in His great work are often despised of men, are lessons beautifully taught by the touching story of "*The Madonna of the Cats*," recounted by E. C. Hayes.

There are instructive contributions on educational topics, the first *A Spiritual Purpose in the Schools*, by Arnold Freeman, teems with interesting suggestions. Rightly enough, we think, the writer does not believe in excluding from the school everything that may be termed religious, but only everything dogmatic. "The only League of Nations worth the name is a spiritual unification based upon international understanding, friendship and co-operation." We need citizens who as children have learned instructively to seek and serve Beauty, Truth and Goodness in every relation of life." In an extremely interesting sketch, by Amelia Taffinder, of the scheme being worked out in

"Patriotic Education in Southern California," is shown the efficiency of these methods whose aim is to instill the ideal of personal sacrifice for country. The results are highly creditable, says the writer.

"All good qualities develop in sound bodies," says Cecil R. Bernar in *The Strength of a Nation*. He advocates Government-supported outdoor Gymnasias in every district of cities. All workers should be enabled to join in healthy sports every day of the year. His further idea is for the annual two weeks holiday to be extended to three or four. The common sense of this article is irrefutable.

G. I. W.

THEOSOPHY IN INDIA

THEOSOPHY IN INDIA comes to us again after an absence of several months, emphasising strongly the note of practical brotherhood—the passion of the whole human race today.

So long have Theosophists proclaimed the principles of Brotherhood to an apparently indifferent world that it is almost a shock to realize that the world has rubbed its dream-heavy eyes, awakening strongly to the truth we have been endeavoring to drive home and has plunged into a strenuous endeavor to demonstrate here on the physical plane the practical aspect of this universal principle with which we have been so long and so well acquainted. And now, in the opinion of K. Browning, who writes on *The Test of Belief*, it is time for Theosophists the world over to set such a splendid example, in their work and their lives, of applied brotherhood, that they will continue to lead and to teach the world,—teach their faith now through their works. Example is the great power in this age.

Miss Browning takes for her text the glorious appeal of St. James to his followers for a more practical demonstration of their faith:—

What does it profit, my brethren, though a man say he have faith, and have not works?

Applying this to the T. S., Miss Browning says:

While I hold that the awakening of the spiritual life is the greatest service we can render, I also hold that example is one of the surest ways of doing that service.

One of the Masters once wrote that there should be an appreciable diminution of misery in the neighborhood of a Theosophical Lodge. Can we say this is a fact now? I fear not, but the call to service given by our President will in time produce its effect. More interest is being taken by our lodges in the movements to help solve the great problems of society. We see the necessity for improving social conditions, so that the Great Teacher may give His message more effectively, when He shall come forth among us, as we trust He may do ere long. Could we but see the misery of the world as He sees it, we could not but feel the pangs of suffering as He feels them, we could not possibly stand aloof from any movement which tends to make the world a purer, sweeter place, where His holy feet may tread. We should be prepared to soil our own garments, if necessary, that His may not be fouled by dirt we are able to remove.

In the *Work of the Indian Section*, Mr. Jin-arajadasa sounds forth the same call to practical service. He says:

The special aim of the work of the T. S. is to bring the idea of Brotherhood more and more into men's lives as a practical guide in life.

What he says of the Theosophist's work in India is equally applicable to America or any other country. Work along lines of Social Reform is the next step for us, both as individuals and as a Society. "We must fearlessly accept Brotherhood as a *practical* guide, not as a theoretical."

Surely with all the world struggling toward a new and more brotherly order, it is time for Theosophists to spring forward and not only point the way but verily lead the great army of reconstruction whose strenuous labors are to make possible the New Day. This call of our leaders should receive a joyous response from every Theosophist.

The question of psychical research is discussed at some length by the Editor of *THEOSOPHY IN AUSTRALASIA* in the October number of that publication. He quotes prominent Churchmen to the effect that the revelations of Spiritualism can no longer be ignored by the Church, but should be recognized and utilized. One exceedingly progressive Clergyman, Rev. C. S. Tweedale, Vicar of Weston, England, has even suggested that the Church establish a "Modern School of Prophets" for the cultivation of psychic powers in the Clergy and the Editor points out that a plan for the ideal training of psychics was outlined some years ago by Bishop Wedgewood in his little book *VARIETIES OF PSYCHISM*.

The thought of the Church awakening to the fact that God's laws are being revealed so convincingly without its aid and that it must take cognizance of these revelations if it would continue to be a guide to any portion of thinking humanity, is decidedly encouraging. Beyond doubt this awakening is taking place with remarkable rapidity, and when the church does meet in some way the growing demand for the recognition of facts which are being forced on the notice of the rest of the world, it will prove, as this writer says, "an important step toward regaining the confidence of many sheep whose wandering from the fold it has been so impotent to prevent.

A splendid article by Irving S. Cooper on *The Memory of Past Lives*, contains the interesting illustrations and practical applications that make every subject touched by the pen of this writer so crystal clear and convincing.

An account of the remarkably successful lecture tour of Mr. L. W. Rogers is a solace to American Theosophists who so greatly miss his able assistance this year.

A. de C. P.

BOOK REVIEWS

LOVE'S WAY

By Orison Swett Marden. (Published by Thomas Y. Crowell Company, New York. 66. 309. Price \$1.25.)

The out-grown form is broken, the slate is clean; what will the new word be?

Will the way of reconstruction be "Love's Way"? Will brotherly co-operation build up for a permanent peace, and how is the most logical way for each of us to aid in the new building?

The "Spectator" says, "I will purge out my own hates; I will flood my home with the purity of Divine love; I will give in the selfless spirit of the most Beloved and thus will the new structure have a true unit with which to be built.

Orison Swett Marden in his latest book, *LOVE'S WAY*, applies this method to the individual's life; he inspires and directs the ideal along practical and necessary lines and he suggests tangible methods for attaining the "Christ mental attitude." Nothing is too trifling for the application of love's way and there is no business too big not to be benefited by it, and prosper through it.

The importance of the book at this time when the success of the reconstruction work is so dependent on a loving attitude from victors to vanquished; between mass and class and might and right is doubly great. The foot rule we generally use for personal measurements must be realized as a fractional but necessary part of the national and international measuring rod itself and that if it is not true to the infinite and Divine rule the structure built with it will cause its own ultimate destruction through the exaggeration of its error by its growth.

Convinced of the importance of regeneration within himself, *LOVE'S WAY* will find a ready appreciation and response in every reader who is sincere in the desire for service.
M. H. D.

THE SPIRIT OF THE NEW THOUGHT

Edited by Horatio W. Dresser. (320 pages. Cloth, net \$1.25. Published by Thomas Y. Crowell Co., N. Y.)

In this book are collected a series of significant messages from recognized leaders in New Thought. The editor's introduction traces the inception of the term, and points out that it was first used as the name of a little periodical issued in Melrose, Mass., in 1895, and later by representatives of the rational wing of the mental-healing movement in general, in place of the term formerly employed, "Mental Science." The theory was essentially a "new" thought for most of its devotees, a new attitude toward life, hence the term was in a sense appropriate. There are twenty-two essays and addresses in all, carefully chosen to reflect diverging viewpoints, and to emphasize salient doctrines. From the Theosophical standpoint the spiritual tonicity of this collection would be heightened by recognition on

the part of the authors that all who reap benefits by New Thought practises should proceed to fulfill the greatest law of all, and devote their increased powers to the Service of Mankind. For "Each Man is the Brother of every Soul, and each Soul is the Brother of All."

R. K. W.

CRITERIUS

By Vialux. (William Bower, pub., Ava, Ill. pp. 301. Price, whatever you think it is worth. \$2.00 suggested.)

"The purpose of this book is to disclose and establish the Kingdom of Light through the use of the new Language." In the composition of the book, the writer tells us that he has used 2218 different words, "All of which belong to the Perfect Language." These words are associated in an inconsequential rhapsody on language, love, harmony, etc.

We agree with the writer as to the value of the perfect language, but we question his ability to speak it or to teach it. He seems to mistake the phenomenon, a spoken word, for the noumenon, the spiritual knowledge that chooses the word. He attempts to work from externals to internals and this is Hatha Yoga.
H. M. S.

ANNIE BESANT—PRESIDENTE DE LA SOCIETE THEOSOPHIQUE

By Aimee Blech. (84 pages.)

This little book, well planned and clearly written, supplies a real need in the French Section, for, as we are told in the preface, there was no life story of our great President available for those who could not read English.

The author follows the Autobiography in its main points, but does not stop there. After treading with Mrs. Besant the Path of Devotion through the dreamy and mystic period of childhood and girlhood, and the Path of Action, the path of heroes and martyrs, through the days of socialistic activity, she follows her on the Path of Knowledge, destined to aid its illuminating influence to the most ardent love of humanity, and finally again on the Path of Action, where we now find that mighty world figure, seeking to raise the masses in India to their rightful place. Thus the link is shown between the socialistic work, interrupted for the sake of the gathering of Theosophical wisdom, and the present political efforts, the flowering of a life of service to humanity.

Interesting details are given on the life at 19 Avenue Road and the rigid training given by H. P. B. to her most promising pupils. The various tests through which the Society has passed are described, tests that prevent the form from crystallizing and smothering the life within. The Home Rule work is delicately touched upon, the author recognizing the difficulty for England to understand the problem at a time when her attention is almost wholly centered upon Europe. But here again the conviction of ultimate success sounds like a triumphant note.
M. P.

T. P. H. BOOK NOTES

At a time when intellectual and religious freedom was zealously curtailed by the temporal and ecclesiastical authorities of Austria, Wolfgang Amadens Mozart (1756-91) immortalized a seemingly incongruous libretto, *The Magic Flute* when setting it to music.

The book would long have fallen into oblivion but for Mozart's masterly strains. It consists upon first impression, of nothing more than a haphazardly arranged string of short scenes, some sentimental, others serene, followed by naive gaiety and exalted moments. The action is so vague that directors at all times have changed or omitted scenes so as to make the opera "more dramatic." Students of Masonry, however, have hailed "*The Magic Flute*" as a free version of Masonic ritual with its symbolic tests, ordeals and initiations. No doubt Mozart and his librettist Schikaneder, must have had full knowledge of Masonry and substituted their source of thematic material for reasons of expediency, camouflaging it as a fairy tale, for Masonry, like all secret societies, was on the index prohibitorium of the police and the clergy of those days. This undesirable correlation of opera and Masonry, which must thus have inspired Mozart, is an added proof of the beneficent influence Masonry, like all Royal Arts incorporating Divine Wisdom, has exercised on science and art since the early history of our humanity.

Writers on Masonry dealing with the influence of occult traditions on civilization, have found themselves confronted with an immense mass of material, fascinating and instructive at the same time. Co-Masons belonging to the Rakoczy Lodge, No. 523, at Krotona, have in the course of their studies "excavated" many representative "specimens" of Masonic influence and usages bearing on life in its complexity of causes and manifestation. A number of papers by "entered apprentices" are in the hands of more erudite members and a series of 12 booklets, issued under the auspices of this Lodge will be published by the Theosophical Publishing House. The first of these scholarly, yet not by any means dry compilations dealing with the subject of *Orientation*, is now edited. It bears witness to the loftiness and delicacy, as well as the profundity of thought and expression embodied in Masonry. It offers a great deal at the price of ten cents.

"Pythagoreans," students of the "beauty that was Greece," will be highly gratified to learn that after two years' absence from the book market "*The Golden Verses of Pythagoras*" will appear newly garbed from the hands of our local T. S. printers. A supplementary volume contains an abbreviation of Jamblichus' *Life*

of *Pythagoras*. The original of the famous translation by Thomas Taylor (1706) has vanished from the shelves, but for a few copies, available in reference libraries only. The same holds good of later editions. The books will be sold at 60 cents each.

The slogan "Blavatsky redivivus" marks this period of Theosophical reprints. Four different titles are added to the book list. Mrs. Besant's *H. P. B. and the Masters of Wisdom*, always makes interesting reading. It covers the Coulomb Affair and the investigations of psychic phenomena by the Society for Psychic Research which failed to crush the "Lion of the Punjab" and the newly founded Adyar Settlement. This volume sells at 50 cents.

More in the nature of a tribute is *An Offering to the Voice of the Silence*, by Vida Reed Stone. This neat little 35-cent volume is the result of many years' devoted study.

The remaining two Blavatsky items are yet in the status nascens, the growing state. Both are two monumental works by the founder of our Society herself. The *Glossary* may be off the press early in December. Special type had to be made in the East for the rather odd Sanskrit characters. For this reason and on account of the size of the volume, the price has to be set five dollars. Another reprint of *The Secret Doctrine* is under way. There is no likelihood, however, of bringing it before the public earlier than the new year.

More definite is the date set for the re-appearance of two standard works on Psychology from the pen of our revered President. Both *Theosophy and the New Psychology* which of late has been frequently used for class work, and "*A Study in Consciousness*" are ready for sale at 75c and \$2.50 respectively. The latter is a stupendous, yet very clear summary of this subject, being sub-titled "*A Contribution to the Science of Psychology*."

W. L. Hubbard, art critic, responsible for several interpretations of operas, has been in khaki for some time, keeping our boys smiling. His talks on operas, illustrated by accompanist at the piano, won him fame in the East. In the T. P. H. catalogue he figures very happily as the writer of *Chats With Color-kin*. Mr. Hubbard relates that he could not resist the impulse to write these charming sketches in fairy-tale form, portraying the work of nature spirits. The "Chats" are interspersed with graceful and humorous drawings and fill a dire need for juvenile literature of Theosophical character, yet free of moralising or out-and-out didactic traits. The prices are 75c for the paper and \$1.00 for the linen bound edition.

"Keep the Boys Smiling With Books of Good Cheer"

The War Is Over, Yet The Camps Will Remain

and continue to house America's manhood for some time to come. Armageddon, with its aftermath of privation and epidemics, its thousandfold cases of death and misery, has set millions pondering over problems they heretofore ignored deliberately.

Last month, more than 200 books were placed in camp libraries by the T. P. H. SOLDIERS' LIBRARY FUND, which is a branch of the nation-wide Theosophical War Work.

To increase the effectiveness of this fund, the T. P. H. supplies the books for this purpose at the largest possible discounts.

Therefore, every dollar donated to this fund has greater buying power.

Send your share today! The books selected by you will be mailed directly to the Camp you designate.

America is not only ready for Theosophy, but calls for it!

"Think you the truth has been shown to you for your sole advantage?"

FOUR OF ANNIE BESANT'S GREATEST BOOKS

REPRINTS ON PSYCHOLOGY

A STUDY IN CONSCIOUSNESS

A standard book. Cloth\$2.50

THEOSOPHY AND THE NEW PSYCHOLOGY

Often used in classes. Cloth\$.75

SOCIAL PROBLEMS

THE CHANGING WORLD

Again reprinted. Paper \$1, cloth.....\$1.50

THE IMMEDIATE FUTURE

Paper .75, cloth 1.00

Two books on reconstruction with a vital message.

THE CHRISTMAS BOOK OF THE YEAR!

GEORGE S. ARUNDALE

THOUGHTS on AT THE FEET OF THE MASTER

Truly inspiring comments on Alcyone's "great little" book. Cloth \$1.00

SHOW YOUR COLORS! Wear a T. S. Emblem!



Pins and Pendants in solid gold and silver, made from our new dies. Exquisite workmanship. Blue and white enameled triangles.

PINS

Gold, 13-16 in. diameter.....\$5.00
Gold, 7-16 in. diameter..... 4.00
Gold, 7-16 in. diameter (scarf pin)..... 4.00

Silver, 7-16 in. diameter (brooch)..... 2.00

PENDANTS

Gold, 13-16 in. diameter.....\$5.00

LAPEL BUTTONS

Gold, 7-16 in. diameter.....\$5.00
Silver, 7-16 in. diameter..... 2.25

ELECTROPLATED BUTTONS AND PINS

Each..... .05 Doz..... .40 4 Doz.....\$1.50

Convey Your Greetings of the Season with one of these Selected Booklets, Save Paper and Spread Theosophy.

Spiritual Life for the Man of the World.

(Art Edition.) Besant\$.35
The Fourth Dimension.. Leadbeater.. .10
Letters to an Aspirant..... .10
Occult Methods of Healing. Adams... .10
Our Relation to Children. Leadbeater. .15
The Riddle of Life. Besant..... .25
Life After Death. Leadbeater..... .25
Nature's Mysteries. Sinnett..... .25
Expanded Theosophical Knowledge.
Sinnett30
The Masters. Besant..... .40

The Christ: the World Saviour; Why a Great World Teacher? The Gospel of the New Era. Leadbeater. Each .10;

all three25
An Outline of Theosophy. Leadbeater. .25
The Brotherhood of Religions as Portrayed by Symbol. Thomas10
Two Disciples05
An Offering to the Voice of the Silence.
Stone35
The Home of the New Subrace. Leadbeater15

Above prices hold when cash accompanies the order

THEOSOPHICAL PUBLISHING HOUSE

KROTONA, HOLLYWOOD

American Branch

LOS ANGELES, CAL.